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ESSAYS

WRITTEN IN THE INTERVALS OF BUSINESS.

TO WHICH IS ADDED

AN ESSAY

ON ORGANIZATION IN DAILY LIFE.

BY THE AUTHOR OF

"FRIENDS IN COUNCIL," "COMPANIONS OF MY SOLITUDE,"

ETC. ETC.

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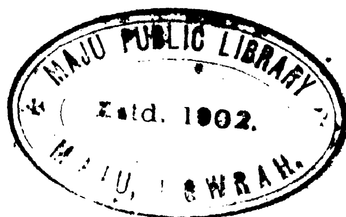
ESSAYS WRITTEN IN THE INTERVALS OF BUSINESS.

The First Part.

The Second Part.

AN ESSAY

ON ORGANIZATION IN DAILY LIFE.



ESSAYS

WRITTEN IN THE INTERVALS OF BUSINESS.



THE FIRST PART.

'AND he that knows how little certainty there is in human discourses, and how *we know in part, and prophesie in part*, and that of everything whereof we know a little, we are ignorant in much more, must either be content with such proportion as the things will bear, or as himself can get, or else he must never seek to alter or to persuade any man to be of his opinion. For the greatest part of discourses that are in the whole world, is nothing but a heap of probable inducements, plausibilities, and witty entertainments; and the throng of notices is not unlike the accidents of a battel, in which every man tells a new tale, something that he saw, mingled with a great many things which he saw not; his eyes and his fear joyning together equally in the instructions and the illusion, these make up the stories.'

JEREMY TAYLOR'S *Ductor Dubitantium*.

PART I.

ON PRACTICAL WISDOM.

PRACTICAL wisdom acts in the mind, as gravitation does in the material world: combining, keeping things in their places, and maintaining a mutual dependence amongst the various parts of our system. It is for ever reminding us where we are, and what we can do, not in fancy, but in real life. It does not permit us to wait for dainty duties, pleasant to the imagination, but insists upon our doing those which are before us. It is always inclined to make much of what it possesses: and is not given to ponder over those schemes which might have been carried on if what is irrevocable had been other than it is. It does not suffer us to waste our energies in regret. In journeying with it we go towards the sun, and the shadow of our burden falls behind us.

In bringing anything to completion, the means

which it looks for are not the shortest, nor the neatest, nor the best that can be imagined. They have, however, this advantage, that they happen to be within reach.

We are liable to make constant mistakes about the nature of practical wisdom, until we come to perceive that it consists not in any one predominant faculty or disposition, but rather in a certain harmony amongst all the faculties and affections of the man. Where this harmony exists, there are likely to be well-chosen ends, and means judiciously adapted. But, as it is, we see numerous instances of men who, with great abilities, accomplish nothing, and we are apt to vary our views of practical wisdom according to the particular failings of these men. Sometimes we think it consists in having a definite purpose, and being constant to it. But take the case of a deeply selfish person: he will be constant enough to his purpose, and it will be a definite one. Very likely, too, it may not be founded upon unreasonable expectations. The object which he has in view may be a small thing; but being as close to his eyes as to his heart, there will be times when he can see nothing above it, or beyond it, or beside it. And so he may fail in practical wisdom.

Sometimes it is supposed that practical wisdom is not likely to be found amongst imaginative persons. And this is very true, if you mean by 'imaginative persons' those who have an excess of imagination. For in the mind, as in the body, general dwarfishness is often accompanied by a disproportionate size of some part. The large hands and feet of a dwarf seem to have devoured his stature. But if you mean that imagination, of itself, is something inconsistent with practical wisdom, I think you will find that your opinion is not founded on experience. On the contrary, I believe that there have been few men who have done great things in the world who have not had a large power of imagination. [For imagination, if it be subject to reason, is its 'slave of the lamp.']

It is a common error to suppose that [practical wisdom is something Epicurean in its nature,] which makes no difficulties, takes things as they come, is desirous of getting rid rather than of completing, and which, in short, is never troublesome. And from a fancy of this kind, many persons are considered speculative merely because they are of a searching nature; and are not satisfied with small expedients, and such devices as serve to conceal the ills they cannot cure. And if to be practical is to do things in such a way as to leave a great deal for other people

to undo at some future, and no very distant period—then, certainly, these scrutinizing, pains-taking sort of persons are not practical. [For it is their nature to prefer a good open visible rent to a time-serving patch.] I do not mean to say that they may not resort to patching as a means of delay. But they will not permit themselves to fancy that they have done a thing when they have only hit upon some expedient for putting off the doing.

Bacon says, 'In this theatre of man's life, God and angels only should be lookers-on; that contemplation and action ought ever to be united, a conjunction like unto that of the two highest planets, Saturn the planet of rest, and Jupiter the planet of action.' It is in this conjunction, which seems to Bacon so desirable, that practical wisdom delights: and on that account it is supposed by some men to have a tinge of baseness in it. They do not know that practical wisdom is as far from what they term expediency, as it is from impracticability itself. They see how much of compromise there is in all human affairs. At the same time, they do not perceive that this compromise, which should be the nice limit between wilfulness and a desertion of the light that is within us, is the thing of all others which requires

the diligent exercise of that uprightness which they fear to put in peril, and which, they persuade themselves, will be strengthened by inactivity. They fancy, too, that high moral resolves and great principles are not for daily use, and that there is no room for them in the affairs of this life. This is an extreme delusion. For how is the world ever made better? not by mean little schemes which some men fondly call practical, not by setting one evil thing to counteract another, but by the introduction of those principles of action which are looked upon at first as theories, but which are at last acknowledged and acted upon as common truths. The men who first introduce these principles are practical men, though the practices which such principles create may not come into being in the life-time of their founders.



AIDS TO CONTENTMENT.

THE first object of this essay is to suggest some antidotes against the manifold ingenuity of self-tormenting.

For instance, how much fretting might be prevented by a thorough conviction that there can be no such

thing as unmixed good in this world! In ignorance of this, how many a man, after having made a free choice in any matter, contrives to find innumerable causes for blaming his judgment! Blue and green having been the only colours put before him, he is dissatisfied with himself because he omitted to choose pure white. Shenstone has worked out the whole process with fidelity. 'We are oftentimes in suspense betwixt the choice of different pursuits. We choose one at last doubtingly, and with an unconquered hankering after the other. We find the scheme, which we have chosen, answer our expectations but indifferently—most worldly projects will. We, therefore, repent of our choice, and immediately fancy happiness in the paths which we decline; and this heightens our uneasiness. We might at least escape the aggravation of it. It is not improbable we had been more unhappy, but extremely probable we had not been less so, had we made a different decision.'

A great deal of discomfort arises from over-sensitiveness about what people may say of you, or your actions. This requires to be blunted. Consider whether anything that you can do will have much connection with what they will say. And besides, it may be doubted whether they will say anything at all

about you. Many unhappy persons seem to imagine that they are always in an amphitheatre, with the assembled world as spectators; whereas, all the while they are playing to empty benches. They fancy, too, that they form the particular theme of every passer-by. If, however, they must listen to imaginary conversations about themselves, they might, at any rate, defy the proverb, and insist upon hearing themselves well spoken of.

Well, but suppose that it is no fancy; and that you really are the object of unmerited obloquy. What then? It has been well said, that in that case the abuse does not touch you; and if you are guiltless, it ought not to hurt your feelings any more than if it were said of another person, with whom you are not even acquainted. You may answer that this false description of you is often believed in by those whose good opinion is of importance to your welfare. That certainly is a palpable injury; and the best mode of bearing up against it is to endeavour to form some just estimate of its nature and extent. Measure it by the worldly harm which is done to you. Do not let your imagination conjure up all manner of apparitions of scorn, and contempt, and universal hissing. It is partly your own fault if the calumny is believed in by those who ought to know you, and in whose

affections you live. That should be a circle within which no poisoned dart can reach you. And for the rest, for the injury done you in the world's estimation, it is simply a piece of ill-fortune, about which it is neither wise nor decorous to make much moaning.

A little thought will sometimes prevent you from being discontented at not meeting with the gratitude which you have expected. If you were only to measure your expectations of gratitude by the extent of benevolence which you have expended, you would seldom have occasion to call people ungrateful. But many persons are in the habit of giving such a factitious value to any services which they may render, that there is but little chance of their being contented with what they are likely to get in return; which, however, may be quite as much as they deserve.

Besides, it is a common thing for people to expect from gratitude what affection alone can give.

There are many topics which may console you when you are displeased at not being as much esteemed as you think you ought to be. You may begin by observing that people in general will not look about for anybody's merits, or admire anything which does not come in their way. You may con-

sider how satirical would be any praise which should not be based upon a just appreciation of your merits: you may reflect how few of your fellow-creatures can have the opportunity of forming a just judgment about you: you may then go further, and think how few of those few are persons whose judgment would influence you deeply in other matters: and you may conclude by imagining that such persons do estimate you fairly; though perhaps you never hear it.

The heart of man seeks for sympathy, and each of us craves a recognition of his talents and his labours. But this craving is in danger of becoming morbid, unless it be constantly kept in check by calm reflection on its vanity, or by dwelling upon the very different and far higher motives which should actuate us. That man has fallen into a pitiable state of moral sickness, in whose eyes the good opinion of his fellow-men is the test of merit, and their applause the principal reward for exertion.

A habit of mistrust is the torment of some people. It taints their love and their friendship. They take up small causes of offence. They expect their friends to show the same aspect to them at all times; which is more than human nature can do. They try ex-

periments to ascertain whether they are sufficiently loved: they watch narrowly the effects of absence, and require their friends to prove to them that the intimacy is exactly upon the same footing as it was before. Some persons acquire these suspicious ways from a natural diffidence in themselves; for which they are often loved the more: and they might find ample comfort in that, if they could but believe it. With others, these habits arise from a selfishness which cannot be satisfied. And their endeavours should be to uproot such a disposition, not to soothe it.

Contentment abides with truth. And you will generally suffer for wishing to appear other than what you are; whether it be richer, or greater, or more learned. The mask soon becomes an instrument of torture.

Fit objects to employ the intervals of life are among the greatest aids to contentment that a man can possess. The lives of many persons are an alternation of the one engrossing pursuit, and a sort of listless apathy. They are either grinding, or doing nothing. Now to those who are half their lives fiercely busy, the remaining half is often torpid with-

out quiescence. A man should have some pursuits which may be always in his power, and to which he may turn gladly in his hours of recreation.

And if the intellect requires thus to be provided with perpetual objects, what must it be with the affections? Depend upon it, the most fatal idleness is that of the heart. And the man who feels weary of life may be sure that he does not love his fellow-creatures as he ought.

You cannot hope for anything like contentment so long as you continue to attach that ridiculous degree of importance to the events of this life which so many people are inclined to do. Observe the effect which it has upon them: they are most uncomfortable if their little projects do not turn out according to their fancy—nothing is to be angular to them—they regard external things as the only realities; and as they have fixed their abode here, they must have it arranged to their mind. In all they undertake, they feel the anxiety of a gambler, and not the calmness of a labouring man. It is, however, the success or failure of their efforts, and not the motives for their endeavour, which gives them this concern. 'It will be all the same a hundred years hence.' So says the Epicurean as he saunters by. The

Christian exhorts them to extend their hopes and their fears to the far future. But they are up to their lips in the present, though they taste it none the more for that. And so they go on, fretting, and planning, and contending; until an event, about which of all their anxieties they have felt the least anxious, sweeps them and their cobwebs away from the face of the earth.

I have no intention of putting forward specifics for real afflictions, or pretending to teach refined methods for avoiding grief. As long, however, as there is anything to be done in a matter, the time for grieving about it has not come. But when the subject for grief is fixed and inevitable, sorrow is to be borne like pain. It is only a paroxysm of either that can justify us in neglecting the duties which no bereavement can lessen, and which no sorrow can leave us without. And we may remember that sorrow is at once the lot, the trial, and the privilege of man.

Most of the aids to contentment above suggested are, comparatively, superficial ones; and though they may be serviceable, there is much in human nature that they cannot touch. Even Pagans were wont to look for more potent remedies. They could not

help seeking for some great idea to rest upon; something to still the throbbings of their souls; some primæval mystery which should be answerable for the miseries of life. Such was their idea of Necessity, the source of such systems as the Stoic and the Epicurean. Christianity rests upon very different foundations. And surely a Christian's reliance on divine goodness, and his full belief in another world, should console him under serious affliction, and bear the severer test of supporting him against that under-current of vexations which is not wanting in the smoothest life.



ON SELF-DISCIPLINE.

THERE is always some danger of self-discipline leading to a state of self-confidence: and the more so, when the motives for it are of a poor and worldly character, or the results of it outward only, and superficial. But surely when a man has got the better of any bad habit or evil disposition, his sensations should not be those of exultation only; ought they not rather to be akin to the shuddering faintness with which he would survey a chasm that he had been

guided to avoid, or with which he would recall to mind a dubious deadly struggle which had terminated in his favour? The sense of danger is never, perhaps, so fully apprehended as when the danger has been overcome.

Self-discipline is grounded on self-knowledge. A man may be led to resolve upon some general course of self-discipline by a faint glimpse of his moral degradation: let him not be contented with that small insight. His first step in self-discipline should be to attempt to have something like an adequate idea of the extent of the disorder. The deeper he goes in this matter the better; he must try to probe his own nature thoroughly. Men often make use of what self-knowledge they may possess to frame for themselves skilful flattery, or to amuse themselves in fancying what such persons as they are would do under various imaginary circumstances. For flatteries and for fancies of this kind, not much depth of self-knowledge is required: but he who wants to understand his own nature for the purposes of self-discipline, must strive to learn the whole truth about himself, and not shrink from telling it to his own soul:—

To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

The old courtier Polonius meant this for worldly wisdom: but it may be construed much more deeply.

Imagine the soul, then, thoroughly awake to its state of danger, and the whole energies of the man devoted to self-improvement. At this point, there often arises a habit of introspection which is too limited in its nature: we scrutinise each action as if it were a thing by itself, independent and self-originating; and so our scrutiny does less good, perhaps, than might be expected from the pain it gives and the resolution it requires. Any truthful examination into our actions must be good; but we ought not to be satisfied with it, until it becomes both searching and progressive. Its aim should be not only to investigate instances, but to discover principles. Thus,—suppose that our conscience upbraids us for any particular bad habit: we then regard each instance of it with intense self-reproach, and long for an opportunity of proving the amendment which seems certain to arise from our pangs of regret. The trial comes: and sometimes our former remorse is remembered, and saves us; and sometimes it is forgotten, and our conduct is as bad as it was before our conscience was awakened. Now in such a case we should begin at the beginning, and strive to discover where it is that

we are wrong in the heart. This is not to be done by weighing each particular instance, and observing after what interval it occurred, and whether with a little more, or a little less, temptation than usual: instead of dwelling chiefly on mere circumstances of this kind, we should try and get at the substance of the thing, so as to ascertain what fundamental precept of God is violated by the habit in question. That precept we should make our study; and then there is more hope of a permanent amendment.

Infinite toil would not enable you to sweep away a mist; but, by ascending a little, you may often look over it altogether. So it is with our moral improvement: we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

As I have heard suggested, it is by adding to our good purposes, and nourishing the affections which are rightly placed, that we shall best be able to combat the bad ones. By adopting such a course you will not have yielded to your enemy, but will have gone, in all humility, to form new alliances: you will then resist an evil habit with the strength which you have gained in carrying out a good one. You will

find, too, that when you set your heart upon the things that are worthy of it, the small selfish ends, which used to be so dear to it, will appear almost disgusting; you will wonder that they could have had such hold upon you.

In the same way, if you extend and deepen your sympathies, the prejudices which have hitherto clung obstinately to you will fall away, your former uncharitableness will seem absolutely distasteful: you will have brought home to it feelings and opinions with which it cannot live.

Man, a creature of twofold nature, body and soul, should have both parts of that nature engaged in any matter in which he is concerned: spirit and form must both enter into it. It is idol-worship to substitute the form for the spirit: but it is a vain philosophy which seeks to dispense with the form. All this applies to self-discipline.

See how most persons love to connect some outward circumstance with their good resolutions: they resolve on commencing the new year with a surrender of this bad habit: they will alter their conduct as soon as they are at such a place. The mind thus shows its feebleness; but we must not conclude that the support it naturally seeks is useless. At the same

time that we are to turn our chief attention to the attainment of right principles, we cannot safely neglect any assistance which may strengthen us in contending against bad habits: far is it from the spirit of true humility to look down upon such assistance. Who would not be glad to have the ring of Eastern story which should remind the wearer by its change of colour of his want of shame? Still these auxiliaries partake of a mechanical nature: we must not expect more from them than they can give: they may serve as aids to memory; they may form landmarks, as it were, of our progress; but they cannot, of themselves, maintain that progress.

It is in a similar spirit that we should treat what may be called prudential considerations. We may listen to the suggestions of prudence, and find them an aid to self-discipline; but we should never rest upon them. While we do not fail to make the due use of them, we must never forget that they do not go to the root of the matter. Prudence may enable a man to conquer the world, but not to rule his own heart: it may change one evil passion for another; but it is not a thing of potency enough to make a man change his nature.

Prayer is a constant source of invigoration to self-

discipline: not the thoughtless praying, which is a thing of custom; but that which is sincere, intense, watchful. Let a man ask himself whether he really would have the thing he prays for: let him think, while he is praying for a spirit of forgiveness, whether even at that moment he is disposed to give up the luxury of anger. If not, what a horrible mockery it is! To think that a man can find nothing better to do, in the presence of his Creator, than telling off so many words: alone with his God, and repeating his task like a child: longing to get rid of it, and indifferent to its meaning!



ON OUR JUDGMENTS OF OTHER MEN.

IN forming these lightly, we wrong ourselves, and those whom we judge. [In scattering such things abroad we endow our unjust thoughts with a life which we cannot take away, and become false witnesses to pervert the judgments of the world in general.] Who does not feel that to describe with fidelity the least portion of the entangled nature that is within him would be no easy matter? And yet the same man who feels this, and who, perhaps, would be ashamed of talking at hazard about the properties of

a flower, of a weed, of some figure in geometry, will put forth his guesses about the character of his brother-man, as if he had the fullest authority for all that he was saying.

But perhaps we are not wont to make such rash remarks ourselves: we are only pleased to receive them with the most obliging credence from the lips of any person we may chance to meet with. Such credulity is anything but blameless. We cannot think too seriously of the danger of taking upon trust these off-hand sayings, and of the positive guilt of uttering them as if they were our own, or had been assayed by our observation. How much we should be ashamed if we knew the slight grounds of some of those uncharitable judgments to which we lend the influence of our name by repeating them! And even if we repeat such things only as we have good reason to believe in, we should still be in no hurry to put them forward, especially if they are sentences of condemnation. There is a maxim of this kind which Thomas à Kempis, in his chapter 'De prudentiâ in agendis," has given with all the force of expression that it merits. 'Ad hanc etiam pertinet, non quibuslibet hominum verbis credere; *nec audita vel credita, mox ad aliorum aures effundere.*'

There are certain things quite upon the surface of a man's character: there are certain obvious facts in any man's conduct: and there are persons who, being very much before the world, offer plenty of materials for judging about them. Such circumstances as these may fairly induce you to place credence in a general opinion, which, however, you have no means of verifying in any way for yourself: but in no case should you suffer yourself to be carried away at once by the current sayings about men's characters and conduct. If you do, you are helping to form a mob. Consider what these sayings are: how seldom they embody the character discussed; or go far to exhaust the question, if it is one of conduct. It is well if they describe a part with faithfulness, or give indications from which a shrewd and impartial thinker may deduce some true conclusions. Again, these sayings may be true in themselves, but the prominence given to them may lead to very false impressions. Besides, how many of them must be formed upon the opinion of a few persons, and those, perhaps, forward thinkers.

You feel that you yourself would be liable to make mistakes of all kinds if you had to form an independent judgment in the matter: do not too readily suppose that the general opinions you hear are free from such mistakes merely because they are made,

or appear to you to be made, by a great many people.

If we come to analyse the various opinions we hear of men's character and conduct, there must be many which are formed wrongly, though sincerely, either from imperfect information, or erroneous reasoning. There will be others which are the simple result of the prejudices and passions of the persons judging, of their humours, and sometimes even of their ingenuity. There will be others grounded on total misrepresentations which arise from imperfect hearing, or from some entire mistake, or from a report being made by a person who understood so little of the matter that it was not possible for him to convey, with anything like accuracy, what he heard about it. Then there are the careless things which are said in general conversation, but which often have as much apparent weight as if they had been well considered. Sometimes these various causes are combined; and the result is, that an opinion of some man's character and conduct gets abroad which is formed after a wrong method, by prejudiced persons, upon a false statement of facts, respecting a matter which they cannot possibly understand; and this is then left to be inflated by Folly, and blown about by Idleness.

There is an excellent passage in Wollaston's *Religion of Nature* upon this subject, where he says, 'The good or bad repute of men depends in a great measure upon mean people, who carry their stories from family to family, and propagate them very fast: like little insects, which lay apace, and the less the faster. There are few, very few, who have the opportunity and the will and *the ability to represent things truly*. Beside the matters of fact themselves, there are many circumstances which, before sentence is passed, ought to be known and weighed, and yet scarce ever can be known, but to the person himself who is concerned. He may have other views, and another sense of things, than his judges have: and what he understands, what he feels, what he intends, may be a secret confined to his own breast. Or perhaps the censurer, notwithstanding this kind of men talk as if they were infallible, may be mistaken himself in his opinion, and judge that to be wrong which in truth is right.'

Few people have imagination enough to enter into the delusions of others, or indeed to look at the actions of any other person with any prejudices but their own. Perhaps, however, it would be nearer the truth to say that few people are in the habit of employing their imagination in the service of charity.

Most persons require its magic aid to gild their castles in the air; to conduct them along those fancied triumphal processions in which they themselves play so conspicuous a part; to conquer enemies for them without battles; and to make them virtuous without effort. This is what they want their imagination for: they cannot spare it for any little errand of charity. And sometimes when men do think charitably, they are afraid to speak out, for fear of being considered stupid or credulous.

We have been considering the danger of adopting current sayings about men's character and conduct: but suppose we consider, in detail, the difficulty of forming an original opinion on these matters; especially if we have not a personal knowledge of the men of whom we speak. In the first place, we seldom know with sufficient exactness the facts upon which we judge; and a little thing may make a great difference when we come to investigate motives. But the report of a transaction sometimes represents the real facts no better than the laboured variation does the simple air; which, amidst so many shakes and flourishes, might not be recognised even by the person who composed it. Then, again, how

can we ensure that we rightly interpret those actions which we exactly know? Perhaps one of the first motives that we look for is self-interest, when we want to explain an action: but we have scarcely ever such a knowledge of the nature and fortunes of another, as to be able to decide what is his interest, much less what it may appear to him to be: besides, a man's fancies, his envy, his wilfulness, every day interfere with, and override his interests. He will know this himself, and will often try to conceal it by inventing motives of self-interest to account for his doing what he has a mind to do.

It is well to be thoroughly impressed with a sense of the difficulty of judging about others; still, judge we must, and sometimes very hastily; the purposes of life require it. We have, however, more and better materials, sometimes, than we are aware of: we must not imagine that they are always deep-seated and recondite: they often lie upon the surface. Indeed, the primary character of a man is especially discernible in trifles: for then he acts, as it were, almost unconsciously. It is upon the method of observing and testing these things, that a just knowledge of individual men in great measure depends. You may

learn more of a person even by a little converse with him than by a faithful outline of his history. The most important of his actions may be anything but the most significant of the man: for they are likely to be the results of many things besides his nature. To understand that, I doubt whether you might not learn more from a good portrait of him, than from two or three of the most prominent actions of his life. Indeed, if men did not express much of their nature in their manners, appearance, and general bearing, we should be at a sad loss to make up our minds how to deal with each other.

In judging of others, it is important to distinguish those parts of the character and intellect which are easily discernible from those which require much observation. In the intellect, we soon perceive whether a man has wit, acuteness, or logical power. It is not easy to discover whether he has judgment. And it requires some study of the man to ascertain whether he has practical wisdom; which, indeed, is a result of high moral, as well as intellectual, qualities.

In the moral nature, we soon detect selfishness, egotism, and exaggeration. Carelessness about truth is soon found out; you see it in a thousand little things. On the other hand, it is very difficult to come to a right conclusion about a man's temper, until

you have seen a great deal of him. Of his tastes, some will lie on the surface, others not; for there is a certain reserve about most people in speaking of the things they like best. Again, it is always a hard matter to understand any man's feelings. Nations differ in their modes of expressing feelings, and how much more individual men!

There are certain cases in which we are peculiarly liable to err in our judgments of others. Thus, I think, we are all disposed to dislike in a manner disproportionate to their demerits, those who offend us by pretension of any kind. We are apt to fancy that they despise us; whereas, all the while, perhaps, they are only courting our admiration. There are people who wear the worst part of their characters outwards: they offend our vanity; they rouse our fears; and under these influences we omit to consider how often a scornful man is tender-hearted, and an assuming man, one who longs to be popular and to please.

Then there are characters of such a different kind from our own, that we are without the means of measuring and appreciating them. A man who has no humour, how difficult for him to understand one who has!

But of all the errors in judging of others, some of

the worst are made in judging of those who are nearest to us. They think that we have entirely made up our minds about them, and are apt to show us that sort of behaviour only which they know we expect. Perhaps, too, they fear us, or they are convinced that we do not and cannot sympathise with them. And so we move about in a mist, and talk of phantoms as if they were living men, and think that we understand those who never interchange any discourse with us, but the talk of the market-place; or if they do, it is only as players who are playing a part, set down in certain words, to be eked out with the stage gestures for each affection, who would deem themselves little else than mad if they were to say out to us anything of their own.



ON THE EXERCISE OF BENEVOLENCE.

WITH the most engaging objects of benevolence around them, men consume the largest part of their existence in the acquisition of money, or of knowledge; or in sighing for the opportunities of advancement; or in doting over some unavailing sorrow. Or, as it often happens, they are outwardly

engaged in slaving over the forms and follies of the world, while their minds are given up to dreams of vanity; or to long-drawn reveries, a mere indulgence of their fancy. And yet hard by them are groans, and horrors, and sufferings of all kinds, which seem to penetrate no deeper than their senses.

Let them think what boundless occupations there are before us all! Consider the masses of human beings in our manufacturing towns and crowded cities, left to their own devices—the destitute peasantry of our sister-land—the horrors of slavery wherever it exists—the general aspect of the common people—the pervading want of education—the fallacies and falsehoods which are left, unchecked, to accomplish all the mischief that is in them—the many legal and executive reforms not likely to meet with much popular impulse, and requiring, on that account, the more diligence from those who have any insight into such matters. By employing himself upon any one of the above subjects, a man is likely to do some good. If he only ascertains what has been done, and what is doing, in any of these matters, he may be of great service. A man of real information becomes a centre of opinion, and therefore of action.

Many a man will say:—'This is all very true: there certainly is a great deal of good to be done.

Indeed, one is perplexed what to choose as one's point of action; and still more how to begin upon it.' To which I would answer:—Is there no one service for the great family of man which has yet interested you? 'Is no work of benevolence brought near to you by the peculiar circumstances of your life? If there is; follow it at once. If not; still you must not wait for something apposite to occur. Take up any subject relating to the welfare of mankind, the first that comes to hand: read about it: think about it: trace it in the world and see if it will not come to your heart. How listlessly the eye glances over the map of a country upon which we have never set foot! On the other hand, with what satisfaction we contemplate the mere outline only of a land we have once travelled over! Think earnestly upon any subject, investigate it sincerely, and you are sure to love it. You will not complain again of not knowing whither to direct your attention. There have been enthusiasts about heraldry. Many have devoted themselves to chess. Is the welfare of living, thinking, suffering, eternal creatures, less interesting than 'argent' and 'azure,' or than the knight's move and the progress of a pawn?

There are many persons, doubtless, who feel the wants and miseries of their fellow-men tenderly if not

deeply; but this feeling is not of the kind to induce them to exert themselves out of their own small circle. They have little faith in their individual exertions doing aught towards a remedy for any of the great disorders of the world. If an evil of magnitude forces itself upon their attention, they take shelter in a comfortable sort of belief that the course of events, or the gradual enlightenment of mankind, or, at any rate, something which is too large for them to have any concern in, will set it right. In short, they are content to remain spectators: or, at best, to wait until an occasion shall arrive when their benevolence may act at once, with as little preparation of means, as if it were something magical.

But opportunities of doing good, though abundant and obvious enough, are not exactly fitted to our hands: we must be alert in preparing ourselves for them. Benevolence requires method and activity in its exercise. It is by no means the same sort of thing as the indolent goodhumour with which a well-fed man, reclining on a sunny bank, looks upon the working world around him.

As to the notion of waiting for the power to do good, it is one that we must never listen to. Surely the exercise of a man's benevolence is not to depend upon his worldly good fortune! Every man has

to-day the power of laying some foundation for doing good, if not of doing it. And whoever does not exert himself until he has a large power of carrying out his good intentions, may be sure that he will not make the most of the opportunity when it comes. It is not in the heat of action, nor when a man, from his position, is likely to be looked up to with some reverence, that he should have to begin his search for facts or principles. He should then come forth to apply results; not to work them out painfully, and perhaps precipitately, before the eyes of the world.

The worldly-wise may ask:—'Will not these benevolent pursuits prevent a man from following with sufficient force (what they call) his legitimate occupations?' I do not see why. Surely Providence has not made our livelihood such an all-absorbing affair, that it does not leave us room or time for our benevolence to work in. However, if a man will only give up that portion of his thinking time which he spends upon vain-glory, upon imagining, for instance, what other people are thinking about him, he will have time and energy enough to pursue a very laborious system of benevolence.

I do not mean to contend that active benevolence may not hinder a man's advancement in the world:

for advancement greatly depends upon a reputation for excellence in some one thing of which the world perceives that it has present need: and an obvious attention to other things, though perhaps not incompatible with the excellence itself, may easily prevent a person from obtaining a reputation for it. But any deprivation of this kind would be readily endured if we only took the view of our social relations which Christianity opens to us. We should then see that benevolence is not a thing to be taken up by chance, and put by at once to make way for every employment which savours of self-interest. Benevolence is the largest part of our business, beginning with our home duties, and extending itself to the utmost verge of humanity. A vague feeling of kindness towards our fellow-creatures is no state of mind to rest in. It is not enough for us to be able to say that nothing of human interest is alien to us, and that we give our acquiescence, or indeed our transient assistance, to any scheme of benevolence that may come in our way. No: in promoting the welfare of others we must toil; we must devote it to earnest thought, constant care, and zealous endeavour. What is more, we must do all this with patience; and be ready, in the same cause, to make an habitual sacrifice of our own tastes and wishes. Nothing short of this

is the visiting the sick, feeding the hungry, and clothing the naked, which our creed requires of us.

Kindness to animals is no unworthy exercise of benevolence. We hold that the life of brutes perishes with their breath, and that they are never to be clothed again with consciousness. The inevitable shortness then of their existence should plead for them touchingly. The insects on the surface of the water, poor ephemeral things, who would needlessly abridge their dancing pleasure of to-day? Such feelings we should have towards the whole animate creation. To those animals, over which we are masters for however short a time, we have positive duties to perform. This seems too obvious to be insisted upon; but there are persons who act as though they thought they could buy the right of ill-treating any of God's creatures.

We should never in any way consent to the ill-treatment of animals, because the fear of ridicule, or some other fear, prevents our interfering. As to there being anything really trifling in any act of humanity, however slight, it is moral blindness to suppose so. The few moments in the course of each day which a man absorbed in some worldly pursuit may carelessly expend in kind words or trifling charities to those

around him, and kindness to an animal is one of these, are perhaps, in the sight of Heaven, the only time that he has lived to any purpose worthy of recording.



DOMESTIC RULE.

TACITUS says of Agricola, that 'he governed his family, which many find to be a harder task than to govern a province.' And the worst of this difficulty is, that its existence is frequently unperceived, until it comes to be pressingly felt.

For, either a man thinks that he must needs understand those whom he sees daily, and also, perhaps, that it is no great matter whether he understand them or not, if he is resolved to do his duty by them: or he believes that in domestic rule there is much licence, and that each occasion is to be dealt with by some law made at the time, or after: or he imagines that any domestic matter which he may leave to-day omitted or ill-done can be repaired at his leisure, when the concerns of the outer world are not so pressing as they are at present.

But each day brings its own duties, and carries them along with it; and they are as waves broken

on the shore, many like them coming after but none ever the same. And amongst all his duties, as there are none in which a man acts more by himself and can do more harm with less outcry from the world, so there are none requiring more forethought and watchfulness than those which arise from his domestic relations. Nor can there be a reasonable hope of his fulfilling those duties while he is ignorant of the feelings, however familiar he may be with the countenances, of those around him.

The extent and power of domestic rule are very great: but this is often overlooked by the persons who possess it; and they are rather apt to underrate the influence of their own authority. They can hardly imagine how strongly it is felt by others, unless they see it expressed in something outward. The effects of this mistake are often increased by another, which comes into operation when men are dealing with their inferiors in rank and education: in which case, they are rather apt to fancy that the natural sense of propriety, which would put the right limit to familiar intercourse, belongs only to the well-educated or the well-born. And from either of these causes, or both united, they are led, perhaps, to add to their authority by a harshness not their own rather

than to impair it, as they fancy, by that degree of freedom which they must allow to those around them, if they would enter into their feelings, and understand their dispositions. Perhaps there are some persons who think that they can manage very well without this familiar intercourse: and certainly there is but little occasion for knowing much about the nature of those whom you intend only to restrain. Coercion, however, is but a small part of government.

We should always be most anxious to avoid provoking the rebel spirit of the will in those who are entrusted to our guidance: we should not attempt to tie them up to their duties, like galley-slaves to their labour. We should be very careful that, in our anxiety to get the outward part of an action performed to our mind, we do not destroy that germ of spontaneousness which could alone give any significance to the action. God has allowed free will to man, for the choice of good or evil; and is it likely that it is left to us to make our fellow-creatures virtuous by word of command? We may insist upon a routine of proprieties being performed with soldier-like precision; but there is no drilling of men's hearts.

It is a great thing to maintain the just limits of

domestic authority, and to place it upon its right foundation. You cannot make reason conform to it. It may be fair to insist upon a certain thing being done, but not that others should agree with you in saying that it is the best thing that could have been done; for there cannot be a shorter way of making them hypocritical. Your submitting the matter at all to their judgments may be gratuitous; but if you do so, you must remember that the Courts of Reason recognise no difference of persons. Your wishes may fairly outweigh their arguments; but this of course is foreign to the reasonableness or unreasonableness of the thing itself, considered independently.

Domestic Rule is founded upon truth and love. If it has not both of these, it is nothing better than a despotism.

It requires the perpetual exercise of love in its most extended form. You have to learn the dispositions of those under you, and to teach them to understand yours. In order to do this, you must sympathise with them, and convince them of your doing so; for upon your sympathy will often depend their truthfulness. Thus, you must persuade a child to place confidence in you, if you wish to form an open upright character. You cannot terrify it into habits of truth. On the

contrary, are not its earliest falsehoods caused by fear much oftener than from a wish to obtain any of its little ends by deceit? How often the complaint is heard from those in domestic authority that they are not confided in! But they forget how hard it is for an inferior to confide in a superior, and that he will scarcely venture to do so without the hope of some sympathy on the part of the latter; and the more so, as half our confidences are about our follies, or what we deem such.

Every one who has paid the slightest attention to this subject knows that domestic rule is built upon justice, and therefore upon truth; but it may not have been observed what evils will arise from even a slight deviation into conventionality. For instance, there is a common expression about 'overlooking trifles.' But what many persons should say, when they use this expression, is,—That they affect not to observe something, when there is no reason why they should not openly recognise it. Thus they contrive to make matters of offence out of things which really have no harm in them. Or the expression means that they do not care to take notice of something which they really believe to be wrong; and as it is not of much present annoyance to them, they persuade themselves that it is not of much harm to those who practise it. In

either case, it is their duty to look boldly at the matter. The greater quantity of truth and distinctness you can throw into your proceedings the better. Connivance creates uncertainty, and gives an example of slyness; and very often you will find that you connive at some practice, merely because you have not made up your mind whether it is right or wrong, and you wish to spare yourself the trouble of thinking. All this is falsehood.

Whatever you allow in the way of pleasure or of liberty, to those under your control, you should do it heartily: you should recognise it entirely, encourage it, and enter into it. If, on the contrary, you do not care for their pleasures, or sympathise with their happiness, how can you expect to obtain their confidence? And when you tell them that you consult their welfare, they look upon it as some abstract idea of your own. They will doubt whether you can know what is best for them, if they have good reason for thinking that you are likely to leave their particular views of happiness entirely out of the account.

We come next to consider some of the various means which may be made use of in Domestic Rule.

Of course it is obvious that his own example must be the chief means in any man's power, by which he

can illustrate and enforce those duties which he seeks to impress upon his household.

Next to this, praise and blame are among the strongest means which he possesses; and they should not depend upon his humour. He should not throw a bit of praise at his dependents by way of making up for a previous display of anger not warranted by the occasion.

Ridicule is in general to be avoided; not that it is inefficient, perhaps, for the present purpose; but because it tends to make a poor and world-fearing character. It is too strong a remedy; and can seldom be applied with such just precision as to neutralise the evil aimed at, without destroying, at the same time, something that is good.

Still less should it ever appear that ridicule is directed against that which is good in itself, or which may be the beginning of goodness. There is, perhaps, more gentleness required in dealing with the infant virtues, than even with the vices of those under our guidance. We should be very kind to any attempts at amendment. An idle sneer, or a look of incredulity, has been the death of many a good resolve. We should also be very cautious in reminding those who now would fain be wiser, of their rash sayings of evil, of their early and uncharitable judg-

ments of others; otherwise we run a great risk of hardening them in evil. This is especially to be guarded against with the young; for never having felt the mutability of all human things, nor having lived long enough to discover that his former certainties are among the strangest things which a man looks back upon in the vesta of the past: [not perceiving that time is told by that pendulum, man, which goes backwards and forwards in its progress] nor dreaming that the way to some opinions may lie through their opposites; they are mightily ashamed of inconsistency, and may be made to look upon reparation as a crime.

The following are some general maxims which may be of service to any one in domestic authority.

The first is to make as few crimes as he can: and not to lay down those rules of practice, which, from a careful observation of their consequences, he has ascertained to be salutary, as if they were so many innate truths which all persons alike must at once, and fully, comprehend.

Let him not attempt to regulate other people's pleasures by his own tastes.

In commanding, it will not always be superfluous for him to reflect whether the thing commanded is possible.

In punishing, he should not consult his anger; nor in remitting punishment, his ease.

Let him consider whether any part of what he is inclined to call disobedience may have resulted from an insufficient expression of his own wishes.

He should be inclined to trust largely.



ADVICE.

ADVICE is sure of a hearing when it coincides with our previous conclusions, and therefore comes in the shape of praise or of encouragement. It is not unwelcome when we derive it for ourselves, by applying the moral of some other person's life to our own, though the points of resemblance which bring it home may be far from flattering and the advice itself far from palatable. We can even endure its being addressed to us by another, when it is interwoven with regret at some error, not of ours, but of his; and when we see that he throws in a little advice to us, by way of introducing, with more grace, a full recital of his own misfortunes.

But in general it is with advice as with taxation: we can endure very little of either, if they come to us in the direct way. They must not thrust themselves

upon us. We do not understand their knocking at our doors; besides, they always choose such inconvenient times, and are for ever talking of arrears.

There is a wide difference between the advice which is thrust upon you, and that which you have to seek for; the general carelessness of the one, and the caution of the other, are to be taken into account. In sifting the latter, you must take care to separate the decorous part of it. I mean all that which the adviser puts in, because he thinks the world would expect it from a person of his character and station—all that which was to sound well to a third party, of whom, perhaps, the adviser stands somewhat in awe. You cannot expect him to neglect his own safety. The oracles will Philippize, as long as Philip is the master: but still they have an inner meaning for Athenian ears.

It is a disingenuous thing to ask for *advice*, when you mean *assistance;* and it will be a just punishment if you get that which you pretended to want. There is a still greater insincerity in affecting to care about another's advice, when you lay the circumstances before him only for the chance of his sanctioning a course which you had previously resolved on. This practice is noticed by Rochefoucauld, who has also

laid bare the falseness of those givers of advice who have hardly heard to the end of your story, before they have begun to think how they can advise upon it to their own interest, or their own renown.

It is a maxim of prudence that when you advise a man to do something which is for your own interest as well as for his, you should put your own motive for advising him, full in view, with all the weight that belongs to it. If you conceal the interest which you have in the matter, and he should afterwards discover it, he will be resolutely deaf even to that part of the argument which fairly does concern himself. If the lame man had endeavoured to persuade his blind friend that it was pure charity which induced him to lend the use of his eyes, you may be certain that he never would have been carried home, though it was the other's interest to carry him.

To get extended views, you consult with persons who differ from you in disposition, circumstances, and modes of thought. At the same time, the most practicable advice may often be obtained from those who are of a similar nature to yourself, or who understand you so thoroughly that they are sure to make their advice personal. This advice will con-

tain sympathy; for as it has been said, a man always sympathises to a certain extent with what he understands. It will not, perhaps, be the soundest advice that can be given in the abstract, but it may be that which you can best profit by; for you may be able to act up to it with some consistency. This applies more particularly when the advice is wanted for some matter which is not of a temporary nature, and where a course of action will have to be adopted. It is observed in *The Statesman* with much truth, 'Nothing can be for a man's interest in the long run which is not founded on his character.'

For similar reasons, when you have to give advice, you should never forget whom you are addressing, and what is practicable for him. You should not look about for the wisest thing which can be said, but for that which your friend has the heart to undertake, and the ability to accomplish. You must sometimes feel with him, before you can possibly think for him. There is more need of keeping this in mind, the greater you know the difference to be between your friend's nature and your own. Your advice should not degenerate into comparisons between what would have been your conduct, and what was your friend's. You should be able to take the matter up at the point at which it is brought to you. It is very well to go

back, and to show him what might, or what ought to have been done, if it throws any light upon what is to be done; or if you have any other good purpose in such conversation. But remember that comment, however judicious, is not advice; and that advice should always tend to something practicable.

The advice which we have been just speaking of, is of that kind which relates to points of conduct. If you want to change a man's principles, you may have to take him out of himself, as it were; to show him fully the intense difference between your own views and his, and to trace up that difference to its source. Your object is not to make him do the best with what he has, but to induce him to throw something away altogether.

There are occasions on which a man feels that he has so fully made up his mind that hardly anything could move him; and, at the same time, he knows that he shall meet with much blame from those whose good opinion is of value to him, if he acts according to that mind. Let him not think to break his fall by asking their advice beforehand. As it is, they will be severe upon him for not having consulted them; but they will be outrageous, if after having consulted them, he then acts in direct opposition to their

counsel. Besides, they will not be so inclined to parade the fact of their not having been consulted, as they would of their having given judicious advice which was unhappily neglected. I am not speaking of those instances in which a man is bound to consult others, but of such as constantly occur, where his consulting them is a thing which may be expected, but is not due.

In seeking for a friend to advise you, look for uprightness in him, rather than for ingenuity. It frequently happens that all you want is moral strength. You can discern consequences well enough, but cannot make up your mind to bear them. Let your Mentor also be a person of nice conscience, for such a one is less likely to fall into that error to which we are all so liable, of advising our friends to act with less forbearance, and with less generosity, than we should be inclined to show ourselves, if the case were our own. 'If I were you' is a phrase often on our lips; but we take good care not to disturb our identity, not to quit the disengaged position of a bystander. We recommend the course we might pursue if we were acting for you in your absence, but such as you never ought to undertake in your own behalf.

Besides being careful for your own sake about the

persons whom you go to for advice, you should be careful also for theirs. It is an act of selfishness unnecessarily to consult those who are likely to feel a peculiar difficulty or delicacy in being your advisers, and who, perhaps, had better not be informed at all about the matter.



SECRECY.

FOR once that secrecy is formally imposed upon you, it is implied a hundred times by the concurrent circumstances. All that your friend says to you, as to his friend, is intrusted to you only. Much of what a man tells you in the hour of affliction, in sudden anger, or in any outpouring of his heart, should be sacred. In his craving for sympathy, he has spoken to you as to his own soul.

To repeat what you have heard in social intercourse is sometimes a sad treachery; and when it is not treacherous, it is often foolish. For you commonly relate but a part of what has happened, and even if you are able to relate that part with fairness, it is still as likely to be misconstrued as a word of many meanings, in a foreign tongue, without the context.

There are few conversations which do not imply some degree of mutual confidence, however slight. And in addition to that which is said in confidence, there is generally something which is peculiar, though not confidential; which is addressed to the present company alone, though not confided to their secrecy. It is meant for them, or for persons like them, and they are expected to understand it rightly. So that when a man has no scruple in repeating all that he hears to anybody that he meets, he pays but a poor compliment to himself; for he seems to take it for granted that what was said in his presence, would have been said, in the same words, at any time, aloud, and in the market-place. In short, that he is the average man of mankind; which I doubt much whether any man would like to consider himself.

On the other hand, there is an habitual and unmeaning reserve in some men, which makes secrets without any occasion; and it is the least to say of such things that they are needless. Sometimes it proceeds from an innate shyness or timidity of disposition; sometimes from a temper naturally suspicious; or it may be the result of having been frequently betrayed or oppressed. From whatever cause it comes, it is a failing. As cunning is some men's strength, so this sort of reserve is some men's pru-

dence. The man who does not know when, or how much, or to whom to confide, will do well in maintaining a Pythagorean silence. It is his best course. I would not have him change it on any account; I only wish him not to mistake it for wisdom.

That happy union of frankness and reserve which is to be desired, comes not by studying rules, either for candour or for caution. It results chiefly from an uprightness of purpose enlightened by a profound and delicate care for the feelings of others. This will go very far in teaching us what to confide, and what to conceal, in our own affairs; what to repeat, and what to suppress, in those of other people. The stone in which nothing is seen, and the polished metal which reflects all things, are both alike hard and insensible.

When a matter is made public, to proclaim that it had ever been confided to your secrecy may be no trifling breach of confidence: and it is the only one which is then left for you to commit.

With respect to the kind of people to be trusted, it may be observed that grave proud men are very safe confidants: and that those persons, who have ever had to conduct any business in which secrecy was

essential, are likely to acquire a habit of reserve for all occasions.

On the other hand, it is a question whether a secret will escape sooner by means of a vain man or a simpleton. There are some people who play with a secret until at last it is suggested by their manner to some shrewd person who knows a little of the circumstances connected with it. There are others whom it is unsafe to trust: not that they are vain, and so wear the secret as an ornament; not that they are foolish, and so let it drop by accident; not that they are treacherous, and sell it for their own advantage. But they are simple-minded people, with whom the world has gone smoothly, who would not themselves make any mischief of the secret which they disclose, and therefore do not see what harm can come of telling it.

Before you make any confidence, you should consider whether the thing you wish to confide is of weight enough to be a secret. Your small secrets require the greatest care. Most persons suppose that they have kept them sufficiently when they have been silent about them for a certain time; and this is hardly to be wondered at, if there is nothing in their nature to remind a person that they were told to him as secrets.

There is sometimes a good reason for using concealment even with your dearest friends. It is that you may be less liable to be reminded of your anxieties when you have resolved to put them aside. Few persons have tact enough to perceive when to be silent, and when to offer you counsel or condolence.

You should be careful not to intrust another unnecessarily with a secret which it may be a hard matter for him to keep, and which may expose him to somebody's displeasure, when it is hereafter discovered that he was the object of your confidence. Your desire for aid, or for sympathy, is not to be indulged by dragging other people into your misfortunes.

There is as much responsibility in imparting your own secrets, as in keeping those of your neighbour.

THE SECOND PART.

'The wisdom touching negotiation or business hath not been hitherto collected into writing, to the great derogation of learning, and the professors of learning. For from this root springeth chiefly that note or opinion, which by us is expressed in adage to this effect, 'that there is no great concurrence between learning and wisdom.' For of the three wisdoms which we have set down to pertain to civil life, for wisdom of behaviour, it is by learned men for the most part despised, as an inferior to virtue, and an enemy to meditation; for wisdom of government, they acquit themselves well when they are called to it, but that happeneth to few; but for the wisdom of business, wherein man's life is most conversant, there be no books of it, except some few scattered advertisements, that have no proportion to the magnitude of this subject. For if books were written of this, as the other, I doubt not but learned men with mean experience would far excel men of long experience without learning, and outshoot them in their own bow.'

Bacon's *Advancement of Learning*.

PART II.

ON THE EDUCATION OF A MAN OF BUSINESS.

THE essential qualities for a man of business are of a moral nature: these are to be cultivated first. He must learn betimes to love truth. That same love of truth will be found a potent charm to bear him safely through the world's entanglements—I mean safely in the most worldly sense. Besides, the love of truth not only makes a man act with more simplicity, and therefore with less chance of error; but it conduces to the highest intellectual development. The following passage in *The Statesman* gives the reason: 'The correspondences of wisdom and goodness are manifold; and that they will accompany each other is to be inferred, not only because men's wisdom makes them good, but also because their goodness makes them wise. Questions

of right and wrong are a perpetual exercise of the faculties of those who are solicitous as to the right and wrong of what they do and see; and a deep interest of the heart in these questions carries with it a deeper cultivation of the understanding than can be easily effected by any other excitement to intellectual activity.'

What has just been said of the love of truth applies also to other moral qualities. Thus, charity enlightens the understanding quite as much as it purifies the heart. And indeed knowledge is not more girt about with power than goodness is with wisdom.

The next thing in the training of one who is to become a man of business will be for him to form principles; for without these, when thrown on the sea of action, he will be without rudder and compass. They are the best results of study. Whether it is history, or political economy, or ethics, that he is studying, these principles are to be the reward of his labour. A principle resembles a law in the physical world; though it can seldom have the same certainty, as the facts which it has to explain and embrace do not admit of being weighed or numbered with the same exactness as material things. The principles which our student adopts at first may

be unsound, may be insufficient, but he must not neglect to form some; and must only nourish a love of truth that will not allow him to hold to any, the moment that he finds them to be erroneous.

Much depends upon the temperament of a man of business. It should be hopeful, that it may bear him up against the faintheartedness, the folly, the falsehood, and the numberless discouragements which even a prosperous man will have to endure. It should also be calm; for else he may be driven wild by any great pressure of business, and lose his time, and his head, in rushing from one unfinished thing, to begin something else. Now this wished-for conjunction of the calm and the hopeful is very rare. It is, however, in every man's power to study well his own temperament, and to provide against the defects in it.

A habit of thinking for himself is one which may be acquired by the solitary student. But the habit of deciding for himself, so indispensable to a man of business, is not to be gained by study. Decision is a thing that cannot be fully exercised until it is actually wanted. You cannot play at deciding. You must have realities to deal with.

It is true that the formation of principles, which has been spoken of before, requires decision; but it is of that kind which depends upon deliberate judgment: whereas, the decision which is wanted in the world's business must ever be within call, and does not judge so much as it foresees and chooses. This kind of decision is to be found in those who have been thrown early on their own resources, or who have been brought up in great freedom.

It would be difficult to lay down any course of study, not technical, that would be peculiarly fitted to form a man of business. He should be brought up in the habit of reasoning closely: and to ensure this, there is hardly anything better for him than the study of geometry.

In any course of study to be laid down for him, something like universality should be aimed at, which not only makes the mind agile, but gives variety of information. Such a system will make him acquainted with many modes of thought, with various classes of facts, and will enable him to understand men better.

There will be a time in his youth which may, perhaps, be well spent in those studies which are of a metaphysical nature. In the investigation of some

of the great questions of philosophy, a breadth and a tone may be given to a man's mode of thinking, which will afterwards be of signal use to him in the business of everyday life.

We cannot enter here into a description of the technical studies for a man of business; but I may point out that there are works which soften the transition from the schools to the world, and which are particularly needed in a system of education, like our own, consisting of studies for the most part remote from real life. These works are such as tend to give the student that interest in the common things about him which he has scarcely ever been called upon to feel. They show how imagination and philosophy can be woven into practical wisdom. Such are the writings of Bacon. His lucid order, his grasp of the subject, the comprehensiveness of his views, his knowledge of mankind—the greatest perhaps that has ever been distinctly given out by any uninspired man—the practical nature of his purposes, and his respect for anything of human interest, render Bacon's works unrivalled in their fitness to form the best men for the conduct of the highest affairs.

It is not, however, so much the thing studied, as the manner of studying it. Our student is not in-

tended to become a learned man, but a man of business; not a 'full man,' but a 'ready man.' He must be taught to arrange and express what he knows. For this purpose let him employ himself in making digests, arranging and classifying materials, writing narratives, and in deciding upon conflicting evidence. All these exercises require method. He must expect that his early attempts will be clumsy; he begins, perhaps, by dividing his subject in any way that occurs to him, with no other view than that of treating separate portions of it separately; he does not perceive, at first, what things are of one kind, and what of another, and what should be the logical order of their following. But from such rude beginnings, method is developed; and there is hardly any degree of toil for which he would not be compensated by such a result. He will have a sure reward in the clearness of his own views, and in the facility of explaining them to others. People bring their attention to the man who gives them most profit for it; and this will be one who is a master of method.

Our student should begin soon to cultivate a fluency in writing—I do not mean a flow of words, but a habit of expressing his thoughts with accuracy, with brevity,

and with readiness; which can only be acquired by practice early in life. You find persons who, from neglect in this part of their education, can express themselves briefly and accurately, but only after much care and labour. And again, you meet with others who cannot express themselves accurately, although they have method in their thoughts, and can write with readiness; but they have not been accustomed to look at the precise meaning of words: and such people are apt to fall into the common error of indulging in a [illegible] many words, as if it were from a sort of hope that some of them might be to the purpose.

In the style of a man of business nothing is to be aimed at but plainness and precision. For instance, a close repetition of the same word for the same thing need not be avoided. The aversion to such repetitions may be carried too far in all kinds of writing. In literature, however, you are seldom brought to account for misleading people; but in business you may soon be called upon to pay the penalty for having shunned the word which would exactly have expressed your meaning.

I cannot conclude this essay better than by endeavouring to describe what sort of person a consummate man of business should be.

He should be able to fix his attention on details, and be ready to give every kind of argument a hearing. This will not encumber him, for he must have been practised beforehand in [illegible] of his intellect, and be strong in [illegible] man collects materials together, and there they remain, a shapeless heap; another, possessed of method, can arrange what he has collected; but such a man as I would describe, by the aid of principles, goes farther, and builds with his materials.

He should be courageous. The courage, however, required in civil affairs, is that which belongs rather to the able commander than the mere soldier But any kind of courage is serviceable.

Besides a stout heart, he should have a patient temperament, and a vigorous but disciplined imagination; and then he will plan boldly, and with large extent of view, execute calmly, and not be stretching out his hand for things not yet within his grasp. He will let opportunities grow before his eyes, until they are ripe to be seized. He will think steadily over possible failure, in order to provide a remedy or a retreat. There will be the strength of repose about him.

He must have a deep sense of responsibility. He must believe in the power and vitality of truth, and

in all he does or says, should be anxious to express as much truth as possible.

His feeling of responsibility and love of truth will almost inevitably endow him with diligence, accuracy, and discreetness,—those commonplace requisites for a good man of business, without which all the rest may never come to be 'translated into action.'

ON THE TRANSACTION OF BUSINESS.

THIS subject may be divided into two parts. 1. Dealing with others about Business. 2. Dealing with the Business itself.

1. *Dealing with others about Business.*

The first part of the general subject embraces the choice and management of agents, the transaction of business by means of interviews, the choice of colleagues, and the use of councils. Each of these topics will be treated separately. There remain, however, certain general rules with respect to our dealings with others which may naturally find a place here.

In your converse with the world avoid anything like a juggling dexterity. The proper use of dexterity

is to prevent your being circumvented by the cunning of others. It should not be aggressive.

Concessions and compromises form a large and a very important part of our dealings with others. Concessions must generally be looked upon as distinct defeats; and you must expect no gratitude for them. I am far from saying that it may not be wise to make concessions, but this will be done more wisely when you understand the nature of them.

In making compromises, do not think to gain much by concealing your views and wishes. You are as likely to suffer from its not being known how to please or satisfy you, as from any attempt to overreach you, grounded on a knowledge of your wishes.

Delay is in some instances to be adopted advisedly. It sometimes brings a person to reason when nothing else could; when his mind is so occupied with one idea, that he completely over-estimates its relative importance. He can hardly be brought to look at the subject calmly by any force of reasoning. For this disease time is the only doctor.

A good man of business is very watchful, over both himself and others, to prevent things from being

carried against his sense of right in moments of lassitude. After a matter has been much discussed, whether to the purpose or not, there comes a time when all parties are anxious that it should be settled; and there is then some danger of the handiest way of getting rid of the matter being taken for the best.

It is often worth while to bestow much pains in gaining over foolish people to your way of thinking: and you should do it soon. Your reasons will always have some weight with the wise. But if at first you omit to put your arguments before the foolish, they will form their prejudices; and a fool is often very consistent, and very fond of repetition. He will be repeating his folly in season and out of season, until at last it has a hearing; and it is hard if it does not sometimes chime in with external circumstances.

A man of business should take care to consult occasionally with persons of a nature quite different from his own. To very few are given all the qualities requisite to form a good man of business. Thus a man may have the sternness and the fixedness of purpose so necessary in the conduct of affairs, yet these qualities prevent him, perhaps, from entering into the characters of those about him. He is likely

to want tact. He will be unprepared for the extent of versatility and vacillation in other men. But these defects and oversights might be remedied by consulting with persons, whom he knows to be possessed of the qualities supplementary to his own. Men of much depth of mind can bear a great deal of counsel; for it does not easily deface their own character, nor render their purposes indistinct.

2. *Dealing with the Business itself.*

The first thing to be considered in this division of the subject is the collection and arrangement of your materials. Do not fail to begin with the earliest history of the matter under consideration. Be careful not to give way to any particular theory, while you are merely collecting materials, lest it should influence you in the choice of them. You must work for yourself; for what you reject may be as important for you to have seen and thought about, as what you adopt: besides, it gives you a command of the subject, and a comparative fearlessness of surprise, which you will never have if you rely on other people for your materials. In some cases, however, you may save time by not labouring much, beforehand, at parts of the subject which are nearly sure to be worked out in discussion.

When you have collected and arranged your information, there comes the task of deciding upon it. To make this less difficult, you must use method, and practise economy in thinking. You must not weary yourself by considering the same thing in the same way; just oscillating over it, as it were; seldom making much progress, and not marking the little that you have made. You must not lose your attention in reveries about the subject; but must bring yourself to the point by such questions as these, What has been done? What is the state of the case at present? What can be done next? What ought to be done? Express in writing the answers to your questions. Use the pen—there is no magic in it, but it prevents the mind from staggering about. It forces you to methodize your thoughts. It enables you to survey the matter with a less tired eye. Whereas in thinking vaguely, you not only lose time, but you acquire a familiarity with the husk of the subject, which is absolutely injurious. Your apprehension becomes dull; you establish associations of ideas which occur again and again to distract your attention; and you become more tired than if you had really been employed in mastering the subject.

When you have arrived at your decision, you have to consider how you shall convey it. In doing this,

be sure that you very rarely, if ever, say anything which is not immediately relevant to the subject. Beware of indulging in maxims, in abstract propositions, or in anything of that kind. Let your subject fill the whole of what you say. Human affairs are so wide, subtle, and complicated, that the most sagacious man had better content himself with pronouncing upon those points alone upon which his decision is called for.

It will often be a nice question whether or not to state the motives for your decisions. Much will depend upon the nature of the subject, upon the party whom you have to address, and upon your power of speaking out the whole truth. When you can give all your motives, it will in most cases be just to others, and eventually good for yourself, to do so. If you can only state some of them, then you must consider whether they are likely to mislead, or whether they tend to the full truth. And for your own sake there is this to be considered in giving only a part of your reasons: that those which you give are generally taken to be the whole, or at any rate, the best that you have. And, hereafter, you may find yourself precluded from using an argument which turns out to be a very sound one, which had great weight with you, but which you were at the time unwilling, or did not think it necessary, to put forward.

When you have to communicate the motives for an unfavourable decision, you will naturally study how to convey them so as to give least pain, and to ensure least discussion. These are not unworthy objects; but they are immediate ones, and therefore likely to have their full weight with you. Beware that your anxiety to obtain them does not carry you into an implied falsehood; for, to say the least of it, evil is latent in that. Each day's converse with the world ought to confirm us in the maxim that a bold but not unkind sincerity should be the groundwork of all our dealings.

It will often be necessary to make a general statement respecting the history of some business. It should be lucid, yet not overburdened with details. It must have method not merely running through it, but visible upon it—it must have method in its form. You must build it up, beginning at the beginning, giving each part its due weight, and not hurrying over those steps which happen to be peculiarly familiar to yourself. You must thoroughly enter into the ignorance of others, and so avoid forestalling your conclusions. The best teachers are those who can seem to forget what they know full well; who work out results, which have become axioms in their

minds, with all the interest of a beginner, and with footsteps no longer than his.

It is a good practice to draw up, and put on record, an abstract of the reasons upon which you have come to a decision on any complicated subject; so that if it is referred to, there is but little labour in making yourself master of it again. Of course this practice will be more or less necessary, according as your decision has been conveyed with a reserved or with a full statement of the reasons upon which it was grounded.

Of all the correspondence you receive, a concise record should be kept; which should also contain a note of what was done upon any letter, and of where it was sent to, or put away. Documents relating to the same subject should be carefully brought together. You should endeavour to establish such a system of arranging your papers, as may ensure their being readily referred to, and yet not require too much time and attention to be carried into daily practice. Facsimiles should be kept of all the letters which you send out.

These seem little things: and so they are, unless you neglect them.

ON THE CHOICE AND MANAGEMENT OF AGENTS.

THE choice of agents is a difficult matter, but any labour that you may bestow upon it is likely to be well repaid; for you have to choose persons for whose faults you are to be punished; to whom you are to be the whipping-boy.

In the choice of an agent, it is not sufficient to ascertain what a man knows, or to make a catalogue of his qualities; but you have to find out how he will perform a particular service. You may be right in concluding that such an office requires certain qualities, and you may discern that such a man possesses most of them; and in the absence of any means of making a closer trial, you may have done the best that you could do. But some deficiency, or some untoward combination of these qualities, may unfit him for the office. Hence the value of any opportunity, however slight, of observing his conduct in matters similar to those for which you want him.

Our previous knowledge of men will sometimes mislead us entirely, even when we apply it to circumstances but little different, as we think, from

those in which we have actually observed their behaviour. For instance, you might naturally imagine that a man who shows an irritable temper in his conversation, is likely to show a similar temper throughout the conduct of his business. But experience does not confirm this; for you will often find that men who are intemperate in speech are cautious in writing.

The best agents are, in general, to be found amongst those persons who have a strong sense of responsibility. Under this feeling a man will be likely to grudge no pains; he will pay attention to minute things; and what is of much importance, he will prefer being considered ever so stupid, rather than pretend to understand his orders before he does so.

You should behave to your subordinate agents in such a manner that they should not be afraid to be frank with you. They should be able to comment freely upon your directions, and may thus become your best counsellors. For those who are intrusted with the execution of any work, are likely to see things which have been overlooked by the person who designed it, however sagacious he may be.

You must not interfere unnecessarily with your agents, as it gives them the habit of leaning too

much upon you. Sir Walter Scott says of Canning, 'I fear he works himself too hard, under the great error of trying to do too much with his own hand, and to see everything with his own eyes. Whereas the greatest general and the first statesman must, in many cases, be content to use the eyes and fingers of others, and hold themselves contented with the exercise of the greatest care in the choice of implements.' Most men of vigorous minds and nice perceptions will be apt to interfere too much; but it should always be one of the chief objects of a person in authority to train up those around him to do without him. He should try to give them some self-reliance. It should be his aim to create a standard as to the way in which things ought to be done—not to do them all himself. That standard is likely to be maintained for some time, in case of his absence, illness, or death; and it will be applied daily to many things that must be done without a careful inspection on his part, even when he is in full vigour.

With respect to those agents whom you employ to represent you, your inclination should be to treat them with hearty confidence. In justice to them, as well as for your own sake, the limits which you lay down for their guidance should be precise. Within

those limits you should allow them a large discretionary power. You must be careful not to blame your agent for departing from your orders, when in fact the discrepancy which you notice is nothing more than the usual difference in the ways in which different men set about the same object, even when they employ similar means for its accomplishment. For a difference of this kind you should have been prepared. But if you are in haste to blame your representative, your captiousness may throw a great burden upon him unnecessarily. It is not the success of the undertaking only that he will thenceforward be intent upon: he will be anxious that each step should be done exactly after your fancy. And this may embarrass him, render him indecisive, and lead to his failing altogether.

The surest way to make agents do their work is to show them that their efforts are appreciated with nicety. For this purpose, you should not only be very careful in your promotions and rewards: but in your daily dealings with them, you should beware of making slight or haphazard criticisms on any of their proceedings. Your praise should not only be right in the substance, but put upon the right foundation; it should point to their most strenuous and most

judicious exertion. I do not mean that it should always be given at the time of those exertions being made, but it should show that they had not passed by unnoticed.



ON THE TREATMENT OF SUITORS.

THE maxim, 'Pars beneficii est, quod petitur si bene neges,' is misinterpreted by many people. They construe 'bene' *kindly*, which is right: but they are inclined to fancy that this kindness consists in courtesy, rather than in explicitness and truth.

You should be very loth to encourage expectations in a suitor, which you have not then the power of fulfilling, or of putting in a course of fulfilment;—[for Hope, an architect above rules, can build, in reverse, a pyramid upon a point.] From a very little origin there often arises a wildness of expectation which quite astounds you. Like the Fisherman in the 'Arabian Nights' when you see 'a genie twice as high as the greatest of giants,' you may well wonder how he could have come out of so small a vessel; but in your case, there will be no chance of per-

suading the monster to ensconce himself again, for the purpose of convincing you that such a feat is not impossible.

In addition also to the natural delusions of hope, there is sometimes the artifice of pretending to take your words for more than they are well known to mean.

There is a deafness peculiar to suitors: they should therefore be answered as much as possible in writing. The answers should be expressed in simple terms; and all phrases should be avoided which are not likely to convey a clear idea to the man who hears them for the first time. There are many persons who really do not understand forms of writing which may have become common to you. When they find that courteous expressions mean nothing, they think that a wilful deception has been practised upon them. And in general, you should consider that people will naturally put the largest construction upon every ambiguous expression, and every term of courtesy which can be made to express anything at all in their favour.

It will often be necessary to see applicants; and in this case you must bear in mind that you have not only the delusions of hope and the misinterpretation

of language to contend against, but also the imperfection of men's memories. If possible, therefore, do not let the interview be the termination of the matter: let it lead to something in writing, so that you may have an opportunity of recording what you wished to express. Avoid a promising manner; as people will be apt to find words for it. Do not resort to evasive answers for the purpose only of bringing the interview to a close; nor shrink from giving a distinct denial, merely because the person to whom you ought to give it is before you, and you would have to witness any pain which it might occasion. Let not that balance of justice which Corruption could not alter one hair's breadth, be altogether disturbed by Sensibility.

To determine in what case the refusal of a suit should be accompanied by reasons, is a matter of considerable difficulty. It must depend very much on what portion of the truth you are able to bring forward. This was mentioned before as a general principle in the transaction of business, and it may be well to abide by it in answering applications. You will naturally endeavour to give somewhat of a detailed explanation when you are desirous of showing respect to the person whom you are addressing; but if the explanation is not a sound or a complete one, it

would be better to see whether the respect could not be shown in some other way.

In many cases, and especially when the suit is a mere project of effrontery, it will perhaps be prudent to refuse, without entering at all upon the grounds of your refusal. In an explanation addressed to the applicant, you will be apt to omit the special reasons for your refusal, (as they are likely to be such as would mortify his self-love); and so you lay yourself open to an accusation of unfairness, when he finds, perhaps, that you have selected some other person, who came as fully within the scope of your general objections as he did himself. Therefore, where you are not required, and do not like, to give special reasons, it may often be the best course simply to refuse, or to couch your refusal in impregnable generalities.

Remember that in giving any reason at all for refusing, you lay some foundation for a future request.

Those who have constantly to deal with suitors are in danger of giving way too much to disgust at the intrusion, importunity, and egotism, which they meet with. As an antidote to this, they should remember that the suit which is a matter of business to them, and which, perhaps, from its hopelessness, they look upon with little interest, seems to the suitor himself a

thing of absorbing importance. And they should expect a man in distress to be as unreasonable as a sick person, and as much occupied by his own disorder.



INTERVIEWS.

THERE is much that cannot be done without interviews. It would often require great labour, not only on your part, but also on the part of others whom you cannot command, to effect by means of writing what may easily be accomplished in a single interview. The pen may be a surer, but the tongue is a nicer instrument. In talking, most men sooner or later show what is uppermost in their minds; and this gives a peculiar interest to verbal communications. Besides, there are looks, and tones, and gestures, which form a significant language of their own. In short, interviews may be made very useful; and are, in general, somewhat hazardous things; but many people look upon them rather as the pastime of business than as a part of it requiring great discretion.

Interviews are perhaps of most value when they bring together several conflicting interests or opinions,

each of which has thus an opportunity of ascertaining the amount and variety of opposition which it must expect, and so is worn into moderation. It would take a great deal of writing to effect this.

Interviews are to be resorted to when you wish to prevent the other party from pledging himself upon a matter which requires much explanation; when you see what will probably be his answer to your first proposition, and know that you have a good rejoinder, which you would wish him to hear before he commits himself by writing upon the subject. In cases of this kind, however, there is the similar danger of a man's talking himself into obstinacy before he has heard all that you have to say.

Interviews are very serviceable in those matters where you would at once be able to come to a decision, if you did not know the real inclination of the other parties concerned: and, in general, you should take care occasionally to see those with whom you are dealing, if the thing in question is likely to be much influenced by their individual peculiarities, and you require a knowledge of the men. Now this is the case with the greatest part of human affairs.

You frequently want verbal communication in order to encourage the timid, to settle the undecided, and to bring on some definite stage in the proceedings.

The above are instances in which interviews are to be sought for on their own account; but they are sometimes necessary, merely because people will not be satisfied without them. There are persons who can hardly believe that their arguments have been attended to, until they have had verbal evidence of the fact. They think that they could easily answer all your objections, and that they should certainly succeed in persuading you, if they had an opportunity of discussing the matter orally; and it may be of importance to remove this delusion by an interview.

On the other hand, interviews are to be avoided, when you have reasons which determine your mind, but which you cannot give to the other party. If you do accede to an interview, you are almost certain to be tempted into giving some reasons, and these not being the strong ones, will very likely admit of a fair answer; and so, after much shuffling, you will be obliged to resort to an appearance of mere wilfulness at last.

You should also be averse to transacting business verbally with very eager, sanguine persons, unless you feel that you have sufficient force and readiness for it. There are people who do not understand any dissent

or opposition on your part, unless it is made very manifest. They are fully prepossessed by their own views, and they go on talking as if you agreed with them. Perhaps you feel a delicacy in interrupting them, and undeceiving them at once. The time for doing so passes by; and ever afterwards they quote you as an authority for all their folly. Or it ends by your going away pledged to a course of conduct which is anything but what you approve.

But perhaps there are no interviews less to be sought after than those in which you have to appear in connection with one or two other parties who have exactly the same interest in the matter as your own, and must be supposed to speak your sentiments, but with whom you have had little or no previous communication; or whose judgment you find that you cannot rely upon. In such a case you are continually in danger of being compromised by the indiscretion of any one of your associates. For you do not like to disown one of your own side before the adverse party; or you are afraid of taking all the odium of opposition on yourself. You may perhaps be quite certain that your indiscreet ally would be as anxious as yourself to recall his words if he could perceive their consequences: but these are things which you cannot explain to him in that company.

The men who profit least by interviews are often those who are most inclined to resort to them. They are irresolute persons, who wish to avoid pledging themselves to anything, and so they choose an interview as the safest course which occurs to them. Besides it looks like progress: and makes them, as they say, see their way. Such persons, however, are very soon entangled in their own words, or they are oppressed by the earnest opinions of the people they meet. For to conduct an interview in the manner which they intend, would require them to have at command that courage and decision which they never attain, without a long and miserly weighing of consequences.

Indolent persons are very apt to resort to interviews; for it saves them the trouble of thinking steadily, and of expressing themselves with precision, which they are called upon to do, if they come to write about the subject. Now they certainly may learn a great deal in a short time, and with very little trouble, by means of an interview; but if they have to take up the position of an antagonist, of a judge, or indeed any but that of a learner, then it is very unsafe to indulge in an interview, without having prepared themselves for it.

To conduct an interview successfully, requires not

only information and force of character, but also a certain intellectual readiness. People are so apt to think that there are but two ways in which a thing can terminate. They are ignorant of the number of combinations which even a few circumstances will admit of. And perhaps a proposal is made which they are totally unprepared for, and which they cannot deal with, from being unable to apprehend with sufficient quickness its main drift and consequences.

There are cases where the persons meeting are upon no terms of equality respecting the interview; where one of them has a great deal to maintain, and the other nothing to lose. Such an instance occurs in the case of a minister receiving a deputation. He has the interests of the public to maintain, and the intentions of the Government to keep concealed. He has to show that he fully understands the arguments laid before him; and all the while to conceal his own bias, and to keep himself perfectly free from any pledge. Any member of the deputation may utter anything that he pleases without much harm coming of it; but every word that the minister says is liable to be interpreted against him to the uttermost. There are similar occasions in private life, where a man has to act upon the defensive, and where the interview

may be considered not as a battle, but as a siege. A man should then confine himself to few words. He should bring forward his strongest arguments only, and not state too many of them at a time: for he should keep a good force in reserve. Besides, it will be much more difficult for the other party to mystify and pervert a few arguments than a set speech. And he will leave them no room for gaining a semblance of victory by answering the unimportant parts of his statement.

Again, whatever readiness and knowledge of the subject he may possess, he should have somebody by him on his side. For he is opposed to numbers, and must expect that amongst them there will always be some one ready to meet his arguments, if not with argument, at any rate with the proper fallacies; or at least that there will be some one stupid enough to commence replying without an answer. He should therefore have a person who should be able to aid him in replying; and there will be a satisfaction in having somebody in the room who is not in a hostile position towards him. Besides he will want a witness: for he must not imagine that the number of his opponents is any safeguard against misrepresentation, but rather a cause, in most people, of less attention, and less feeling of responsibility. And lastly, the

most precise man in the world, if he speaks much on any matter, may be glad to hear what was the impression upon another person's mind: in short, to see whether he conveyed exactly what he meant to convey.

The best precaution, however, which any man can take under these circumstances, is to state in writing, at the conclusion of the interview, the substance of what he apprehends to have been said, and of what he intends to do. This would require great readiness and the most earnest attention; but in the end, it would save very much trouble and misapprehension. A similar practice might be adopted in most interviews of business, where the subject would warrant such a formality. It would not only be good in itself, but its influence would be felt throughout the interview; and people would come prepared, and would speak with precision, when there was an immediate prospect of their statements being recorded.

OF COUNCILS, COMMISSIONS,

AND, IN GENERAL, OF BODIES OF MEN CALLED TOGETHER TO COUNSEL OR TO DIRECT.

SUCH bodies are the fly-wheels and safety-valves of the machinery of business. They are sometimes looked upon as superfluities, but by their means the motion is equalised, and a great force is applied with little danger.

They are apt contrivances for obtaining an average of opinions, for ensuring freedom from corruption, and the reputation of that freedom. On ordinary occasions they are more courageous than most individuals. They can bear odium better. The world seldom looks to personal character as the predominating cause of any of their doings, though this is one of the first things which occurs to it when the public acts of any individual are in question. The very indistinctness which belongs to their corporate existence adds a certain weight to their decisions.

Councils are serviceable as affording some means of judging how things are likely to be generally received. It is seldom that any one person, however capable he may be of framing, or of executing a good measure, can come to a satisfactory conclusion as to the various

appearances which that measure will present, or can be made to present, to others. In some instances he may be so little under the influence of the common prejudices around him, as not to understand their force, and therefore not to perceive how a new thing will be received. Now, if he has the opportunity of consulting several persons together, he will not only have the advantage of their common sense and joint information, but he will also have a chance of hearing what will be the common nonsense of ordinary men upon the subject, and of providing as far as possible against it.

On the other hand, these bodies are much tempted by the division of responsibility to sloth; and therefore to dealing with things superficially and inaccurately. Another evil is the want of that continuity of purpose in their proceedings which is to be found in those of an individual.

As it tends directly to diminish many of the advantages before mentioned, it is, in general, a wrong thing for a member of a council or commission to let the outer world know that his private opinion is adverse to any of the decisions of his colleagues; or indeed to indicate the part, whatever it may have been, that he has taken in the transaction of the general body.

The proper number of persons to constitute such bodies must vary according to the purpose for which they are called together. Such a number as would afford any temptation for oratorical display should in general be avoided. Another limit, which it may be prudent to adopt, is to have only so many members as to make it possible in most cases for each to take a part in the proceedings. By having a greater number, you will not ensure more scrutiny into the business. It will still be done by a few: but with a feeling of less responsibility than if they were left to themselves, and with the interruptions and inconvenience arising from the number of persons present. Besides, the greater the number, the more likelihood there is of parties being formed in the council.

Whether the members are many or few, there should be formalities, strictly maintained. This is essential in the conduct of business. Otherwise there will be such a state of things as that described by Pepys in his account of a meeting of the Privy Council; which, like most of his descriptions, one feels to be true to the life. 'We to a Committee of the Council to discourse concerning pressing of men; but Lord! how they meet; never sit down: one comes, now another goes, then comes another; one complaining that nothing is done, another swearing that he hath been there these

two hours and nobody come. At last my Lord Annesley says, "I think we must be forced to get the King to come to every Committee; for I do not see that we do anything at any time but when he is here."'

The great art of making use of councils, commissions, and such like bodies, is to know what kind of matter to put before them, and in what state to present it. 'There be three parts of business, the preparation; the debate, or examination; and the perfection; whereof, if you look for dispatch, let the middle only be the work of many, and the first and last the work of few.'[1] There is likely to be a great waste of time and labour when a thing is brought in all its first vagueness to be debated or examined by a number of persons. And there will be much in the 'preparation' and 'perfection' of a matter which will only become confused by being submitted to a full assembly. You might as well think of making love by a council or a board. It should therefore be the business of some one, either in the council or subordinate to it, to bring the matter forward in a distinct and definite shape. Otherwise there will be a wilderness of things said before you arrive at any legitimate point of discussion. And hence Bacon adds, 'The proceeding upon somewhat conceived in writing doth

[1] BACON'S *Essay on Dispatch.*

for the most part facilitate dispatch; for though it should be wholly rejected, yet that negative is more pregnant of direction than an indefinite, (as ashes are more generative than the dust.)

In order to bring the responsibility of any act of the general body home to the individuals composing it, no method seems so good as that of requiring the signatures of a large proportion of the council or commission to the directions given in the matter. Even the most careless people have a sort of aversion to signing things which they have never considered. This plan is better than requiring the signatures of the whole body. For it is less likely to degenerate into a mere formality: and besides, the other course would give any one crotchety man too great a power of hindrance.

The responsibility, also, of those persons who settle the details of a matter, whether secretaries, or committees of the council, should be clearly attested either by their signatures, or by a memorandum showing what part of the business has been entrusted to them.

As to the kind of men to be especially chosen or rejected, it would be trifling to lay down any minute rules. You often require a diversity of natures, in order that the various modes of acting congenial to

different minds and tempers should have an opportunity of being canvassed.

When a man's faults are those which come to the surface in social life, they must be noted as certain hindrances to his usefulness as a member of any of these bodies. A man may be proud or selfish, and yet a good councillor; he may be secretly ill-tempered, and yet a reasonable man in his converse with the world, capable of bearing opposition, and an excellent coadjutor; but if he is vain, or fond of disputes, or dictatorial, you know that his efficiency in a council must to a certain extent be counteracted.

Those men are the grace and strength of councils who are of that healthful nature which is content to take defeat with good humour, and of that practical turn of mind which makes them set heartily to work upon plans and propositions which have been originated in opposition to their judgment: who are not anxious to shift responsibility upon others; and who do not allude to their former objections with triumph, when those objections come to be borne out by the result. In acting with such persons you are at your ease. You counsel sincerely and boldly, and not with a timorous regard to your own part in the matter.

The men who have method, and, as it were, a

judicial intellect, are most valuable councillors. Without some such in a council, a great deal of cleverness goes for nothing: as there is nobody to see what has been stated and answered, to what their deliberations tend, and what progress has been made. Such persons can gather the sense of a mixed assembly, and suggest some line of action which may honestly meet the different views of the various members. They will bring back the subject-matter when it has all but floated away, while the others have been looking for sea-weed, or throwing stones at one another on the shore.



PARTY-SPIRIT.

PARTY-SPIRIT gives a pretext for the exercise of such scorn and malice as could not be tolerated, if they did not claim to have their origin in fervent wishes for the public welfare. It consumes in idle contests that energy which the State has need of. By the perpetual interchange of hard names it tends to make a people suspicious and uncharitable; or it inclines them to think lightly of the kind of offences which they hear so often charged against their most

eminent public men; or it 'gives them a habit of using epithets and affecting sensations of moral indignation which bear no proportion to the thing itself, or to their own real feelings about the thing; of taking the names of Truth and Virtue in vain.'

Under the influence of party-spirit, a nation sometimes acts towards its dependencies, and in its foreign relations, not with the whole force of the country, but with a portion of it only, bearing some reference to the excess of strength in the ruling party.

Party-spirit makes people abjure independent thinking. It can leave nothing alone. It must uplift a hand in every man's quarrel, as a knight-errant of old, but with small sense of chivalry. It forces its odious friendship or its unprovoked hostility where neither is fitting. Even the wisest require to be constantly on their guard against it; or its insidious prejudices, like dirt and insects on the glass of a telescope, will blur the view, and make them see strange monsters where there are none.

Party-spirit incites people to attack with rashness, and to defend without sincerity. Violent partisans are apt to treat a political opponent in such a manner, when they argue with him, as to make the question quite personal, as if he had been present, as it were, and a chief agent in all the crimes which they attribute

to his party. Nor does the accused hesitate to take the matter upon himself, and, in fancied self-defence, to justify things which otherwise he would not hesitate, for one moment, to condemn.

These evils must not be allowed to take shelter under the unfounded supposition that party dealings are different from anything else in the world, and that they are to be governed by much looser laws than those which regulate any other human affairs. It is a very dangerous thing to acknowledge two sorts of truth, two kinds of charity.

Is there no harm in never looking further than the worst motive that can possibly be imagined for the actions of our political adversaries? Are we to consider the opposite party as so many Samaritans; and is there nothing that we have ever heard or read, which should induce us to abate our Jewish antipathy to these brethren of ours who do not worship at our temple? This is an illustration from which political bigots cannot escape. Even their own pretensions of being always in the right will only bring the instance more home to them. The Jews were right about the matter in dispute between them and the Samaritans. 'Salvation is with the Jews.' But this is never held out to us as any justification of their behaviour.

To hear some men talk one would suppose that political distinctions were natural distinctions; and that they depended upon a man's personal qualities. These people seem to think that all the good are ranged in a row on one side, and all the bad on the other. Now the utmost that can reasonably be alleged is, that there exists in most men a predisposition to one or other of the two great parties which are to be found in every free country: but this cannot be depended upon as the cause which determines men in general to attach themselves to a party.

As it is, some range themselves on one side, and some on the other, just as they used to do in their school games, and with about as much reflection. A large number of persons, in all ranks, hold hereditary opinions. There are thousands who make their convictions on all political subjects subservient to their feelings as members of a class, and to what they believe to be the interests of that class. Then there are those who think whatever the little mob in which they live pleases to think: and this is the most comfortable way of thinking. Direct self-interest decides some men. The merest accidents determine others. For instance, how much of a man's opinions through life will depend upon any strong-minded or earnest person that he may have lived with at a time when

he was uninformed himself and malleable. Remember, too, that it requires but a slight bias to send a man into a party: for let him agree with it only in a few points, and he will be set down as belonging to it. Then, perhaps, he is called upon to act in some way or other politically, and a very little determines a man whose thoughts upon the subject altogether have been few and vague. Thus a political character is impressed upon him without his having had much to do in the matter; but afterwards, many things will probably occur to deepen that impression, and to make him a decided partisan.

A true analysis of the composition of parties would afford a good lesson of political tolerance. We should learn from it what a mixed thing a party is: that there is no single law which will explain its cohesion; and still less is there any good ground for insisting that the distinctions of party have their origin in moral worth or turpitude. baseness.

It is of importance that we should train ourselves to make the fitting allowance for the political prejudices of others.

Pascal asks, 'Whence comes it to pass that we have so much patience with those who are maimed in body, and so little with those who are defective in mind?' And he says, 'It is because the cripple

acknowledges that we have the use of our legs; whereas the fool obstinately maintains that we are the persons who halt in understanding. Without this difference in the case, neither object would move our resentment, but both our compassion.' We might try to overlook this difference, and find it an aid to charity to consider that men's prejudices are the same kind of things as their personal defects. Whether a man is labouring under some degree of physical deafness, or under some strong prejudice, which being ever by his side, is always sure of the first hearing, and produces a sort of numbness to anything else: it comes nearly to the same thing as regards the weight which he is likely to attach to any of our arguments, when adverse to his prejudice. In both cases the cause is decided without our being fully heard.

But at the same time that we have recourse to such views as the above, to moderate our impatience of other people's prejudices, we should keep a vigilant watch on our own. We often forget that we are partisans ourselves, and that we are contending with partisans. We first give ourselves credit for a judicial impartiality in all that concerns public affairs, and then call upon our opponents actually to be as impartial as we assert ourselves to be. But few of us, I suspect, have any right to take this high ground. Our passions

master us: and we know them to be our enemies. Our prejudices imprison us: and like madmen, we take our jailers for a guard of honour.

I do not mean to suggest that truth and right are always to be found in middle courses; or that there is anything particularly philosophic in concluding that 'both parties are in the wrong,' and 'that there is a great deal to be said on both sides of the question,' —phrases which may belong to indolence as well as to charity and candour. Let a man have a hearty strong opinion, and strive by all fair means to bring it into action—if it is, in truth, an opinion, and not a thing inhaled like some infectious disorder.

Many persons persuade themselves that the life and well-being of a State are something like their own fleeting health and brief prosperity. And hence they see portentous things in every subject of political dispute. Such fancies add much to the intolerance of party-spirit. But the State will bear much killing. It has outlived many generations of political prophets —and it may survive the present ones.

Divisions in a State are a necessary consequence of freedom; and the practical question is not to dispense with party, but to make the most good of it. The

contest must exist: but it may have something of generosity in it. And how is this to be? Not by the better kind of men abstaining from any attention to politics, or shunning party connections altogether. Staying away from a danger which in many instances it is their duty to face, would be but a poor way of keeping themselves safe. It would be a doubtful policy to encourage political indifference as a cure for the evils of party-spirit, even if it were a certain cure; but we cannot take this for granted, especially when we observe that the vices of party are not always to be seen most in those who have the most earnest political feelings. Indeed, the attachment to a party may be, and often is, an affection of the most generous kind: and it must, I think, be allowed, that even with men who do not discern the true end of party, nor its limits, party-spirit is often a rude kind of patriotism.

The question, then, is how to regulate party-spirit. Like all other affections, its tendency is to overspread the whole character. One who has nothing in his soul to resist it, or much that assimilates with its worst influences, is carried away by it to evil. But a good man will show the earnestness of his attachment to his party by his endeavour to elevate its character; and in the utmost heat of party contests, he will try to maintain a love of truth, and a regard for the charities of life.

AN ESSAY ON

ORGANIZATION IN DAILY LIFE.

INTRODUCTION.

ON as bright a morn as a poet's marriage-day should be, I went with a landscape-painter to see the spot which he had chosen for a picture of some water-meadows. I wished to compare the picture with the original; and hoped to make some criticisms which might prove suggestive to the artist, and might not be deemed utterly irrelevant by him. I know that, in general, artists are wont to think the criticisms of the laity rather weak and superfluous.

I admired my friend for having chosen as a subject for his picture one that might appear at first sight to be anything but picturesque. But it would be unpicturesque only to the man who had not yet learned to look earnestly and lovingly at Nature. The luxuriance and beauty of the water-weeds and of the bulrushes were wonderful, and would have given work to a pre-Raffaelite for a year. The grass, lapped by the bright water in its narrow channels, shone with an emerald green. The cattle browsed in rich con-

tentment. A delicate sheeny mist, that quivered in the sunlight, was visible here and there in certain parts of the meadows. Silvery-looking insects darted hither and thither in the water-furrows. Altogether, it was a scene which, in its microscopic beauty, offered to the naturalist and the artist almost as much to comment upon and to delight in, as the vast expanse of the heavens, in its sublime and mystic aspect, offers to the rapt astronomer pondering on their illimitable grandeur.

The meadows were skirted by a railroad; and I was pleased to see that the artist had not shunned the railway, and had even had the audacity to introduce a train.

Very soon, however, I am ashamed to say, I wandered in thought from the picture, and began to compare in my mind the skilful workmanship of the water-meadows with that of the railway and the train. The water-meadows were an old invention, but an invention, we must admit, of great merit. Pharaohs and Ptolemies, the Copt, the Babylonian, the Indian, the Moor, came before me as men who had adopted this skilful mode of multiplying the resources of the earth; and, descending the laden stream of time, I thought of the vast works of forgotten men who have laboured to embank the Thames and make it the

serviceable river that it is to a great commercial nation.

I then thought of the immense improvement which irrigation admits of, but could not say that it was greater than that which might be effected in railway travelling. The truth is, that after the adoption of some great invention or discovery, there comes a lull in the exercise of human thought as applied to it. I then began to think that consummate organization is almost as rare a thing as high invention. And in some respects it is more difficult, because it is more involved in the intricacies of human life and conduct. Agriculture, government, war, legislation, business, pleasure, passed before me in their different forms; and I thought how all-important was organization in each of these large branches of human endeavour.

It was in vain that the careful artist took me here and there; insisted upon my noticing this tint, and that shadow; and fell into ecstasies, to which I made but a poor response, about the loveliness of an old brick wall and a decayed wooden bridge. I had a thought that drove me like a goad; and I was not happy till I could get home and begin my essay on organization. I found, as one always does, that any large subject stretches out into all subjects; and that the difficulty is to reduce it into a presentable shape.

I studied the men who were said to be skilful in organizing; and the result of all my labour was the following essay, a work of slight pretension, but one which may serve to elicit other disquisitions worthy of a subject so deep, various, and extensive, as organization.

ON ORGANIZATION IN DAILY LIFE.

THERE is not an individual in the community whom it does not much concern that there should be, amongst his fellow-countrymen, persons especially skilled in the art of organization. Half the labour of the most laborious people in the world is either totally wasted, or is of such an imperfect character as to require much further labour; which evils need not have been if there had existed considerable skill in organizing. Moreover, the destruction of life, the loss of comfort, the waste of time, and the withering-up of enjoyment, which take place from a want of this skill, are almost incalculable.

If we were to seek what would be the perfection of organization in human affairs, we must turn to Nature, and see how she organizes—noticing how the cell contains in itself, potentially, all the powers of development towards perfection. And so, to a certain extent, might the beginnings of human

undertakings be fashioned. In fact, that amount of skill and thought should be brought to bear upon them which would ensure, in future, the opportunity for full development.

Definition of Organization.

The field for organization is very wide indeed, as it embraces most human affairs, It is difficult to give a precise definition of the term. If we turn to Dr. Johnson, he tells us that an organization is a 'construction in which the parts are so disposed as to be subservient to each other.' And what we mean by a good organization is some construction in which the several parts are so deftly disposed, that, with the least expense of moral and material force, and in the shortest time, a given result is obtained. Take the subject of locomotion, for instance. The private individual consults his guides, his handbooks, and his railway lists, and plans his journey. But those who are to organize the means of locomotion have to provide for thousands of these individual journeys, even for millions, and so to arrange the modes of transit that all the conflicting interests of private individuals shall be duly considered, and the public be fully and fairly served. This, in the long run, will be found to coincide exactly with the interest of the body which has to organize locomotion.

The foregoing remark leads to a part of the

subject which I think has often escaped notice in all departments of organization; namely, that the organism requires to be looked at from a point of view quite different from that which the organizers are likely at first to take. They should look at it from the point of view that the persons most concerned in, or rather acted upon by, the organism are likely to take. For instance, in the levying and collecting of taxes, the most skilful financier will be the one who can throw himself, by imagination, into the position of the persons who are liable to pay any particular tax. There have been vexatious imposts in this country, as profitless as vexatious, which, I am convinced, would never have been proposed, or at least would never have been adopted, if statesmen had attained by experience, or by imagination, to an adequate notion of the inconvenience caused by these imposts. A similar assertion might be justly made with respect to the arrangements for railway travelling and for many other forms of organization. The shrewdest railway director, the one who will bring most grist to the mill, will be that man who, in considering the railway, makes himself most thoroughly one of the public, and learns to appreciate all the peculiar conveniences which each class travelling

Organisms to be looked at from without.

Taxation.

Railway traffic.

by the railway desires, and all the peculiar inconveniences which each class seeks to avoid. As he travels up and down the line, if he would only observe what it is that people want, and what it is that they dislike, he would bring more useful knowledge to the Board than could be gained in any other way. The same thing applies to military organization. The officer who looks at an army or a navy only from an officer's point of view, will never know how to make the most of either army or navy. And further, he must look beyond the organization in which he is included, and see how it is regarded from without.

But, returning to railway affairs: throughout them there is a sad want of the organizing faculty. And yet what a reward there would be for the exercise of this faculty! If there were one organizing mind amongst those who direct the proceedings of any great railway, it would devise plans of improvement that would inevitably be adopted by all the other railways. In almost all the details of railway management there is room for large improvement. The stations are often skilful models of inconvenience. The construction of the carriages admits of immense improvement. Even in a matter apparently so trifling as colour, much

might be done that would avoid inconvenience and disaster. A dark colour is used where it is desirable that there should be a light one; and uniformity of colour is chosen where there would be a manifest advantage in the use of variety. In these great concerns, where the comfort and safety of millions of people are concerned, nothing hardly is trifling, and everything that is done ought to be able to give a good account of itself, and offer a ready explanation of why it is so done. Could we find a person highly gifted with a talent of organization, it would be a wise expenditure of money to offer that man many thousands of pounds, merely to tell us how he would regulate, if he had power, any one of the great railway thoroughfares of this most locomotive country.

Organization, however, must always be very difficult, because it requires in the organizer an unusual combination of qualities. Ardour, fore- thought, and imagination are among the first qualities. And, as there is so much that is com- plicated, disastrous, and inopportune in human affairs, it is pre-eminently necessary that a man, to organize skilfully, should be very apprehensive. He who supposes that things will go well, or

The qualities of a good Organizer.

indeed that they will go at all, without careful preparation and constant urging, is unfitted for an organizer. At the same time there must be, coexisting with the foregoing high qualities, an unwearied interest in details, and a power of massing them together, and of marshalling them as a general does his battalions. Then there must be a nice sense of proportion in a good organizer; for everything goes by number and by weight. Besides, he must possess that tact and knowledge of the world which show a man how business of all kinds proceeds, and which are utterly different from any knowledge that is to be got from books alone. For instance, no man, who has not sat in the assemblies of men, can know the light, odd, and uncertain ways in which decisions are often arrived at by those bodies. No man, who has not commanded, can appreciate how much even the most precise orders are likely to be disobeyed. No man who has not had some practical dealings with mankind, is aware how much explanation is necessary to make people really comprehend anything, and how most persons will say that they understand what you tell them before they really do so.

It is not necessary, however, for a good organizer

to be a man of very large experience. It is astonishing how soon a shrewd man will make himself master of the foregoing results of experience, and of many like them, if he have any opportunity of seeing the world. To take a high example, Lord Bacon would not have needed to have attended many councils before he could write upon them in the admirable way that he has done; but some he must have seen before he could so write.

Everybody knows what great results may be obtained by good organization; but it is well to see, by the examination of details, how amply men are repaid for even a little expense of thought and time given to the methods of organizing. It is a well-known saying, and a very true one, that a bar of iron or a piece of timber is no stronger than it is at its weakest point. There is the point where, in real work, it will break; and this general law holds good in many cases, and may be applied very largely.

Great results from small attempts at Organization.

For instance, any arrangement for the reception of crowds of people is likely to be deficient from a want of thought of where there will be a rush of numbers to a given point at a given time. Now, in organizing with a view to this point of difficulty, it is surprising what a reward there would be for

any small expense of forethought and method. It is perhaps not too much to say, stating the matter scientifically, that the mass divided by four equals the difficulty divided by sixteen.

Throughout this essay I shall not hesitate to take the most simple and commonplace examples occurring in ordinary life, and familiar to many people. Abstract propositions are soon forgotten; but these illustrations remain in the mind, and may be fairly tested. There was, some little time ago, near London, one of the largest assemblages of persons that has ever been known. Experienced coachmen declared, that in their lives they had never had such difficulties to overcome. After the entertainment was over, and when the assemblage was to disperse, many persons were kept three hours waiting for their carriages. There had not been the slightest attempt at organization. A person of an organizing mind, who was present, remarked that three or four simple regulations would have obviated all the difficulty. I adduce this instance solely with a view to show how much reward there would have been for even a little attempt at organization. He said, if this bewildering mass of vehicles had been separated into four

The reward for Organizing in a particular case.

divisions,* and placards had been put up stating the nature of these divisions, the difficulty would have been reduced to small dimensions. By this division several persons would soon have found their conveyances and made their way off, at each minute rendering the difficulty much less for the timid and the inexperienced. In such a case, it is probably no exaggeration to say that the division of the mass into four would have gone far to reduce the difficulty into a sixteenth part of its proportions.

To return to more abstract propositions. The common defects of organization are, that it is too fixed; that it leaves no room for growth; that it is pedantic and unreasonably fond of rules; and that it insists too much on qualifications. What is implied by that last word 'qualifications' may be misunderstood without some explanation. It applies to a system adopted in all the departments of civil and military service, and also in many private undertakings. The moment that you fix a qualification, whether of age, of length of service, or of

Pedantic Organization.

* Such, for instance, as, 1, open carriages with two horses; 2, close carriages with two horses; 3, carriages with one horse, not hired; 4, carriages with one horse (such as cabs, &c.), hired.

the possession of money, you do something which, at some time or other, will prevent your making choice of the best man. And, as far as I have been able to observe the effects of this qualification, its imposition has never produced such good results as to counterbalance the immense disadvantage of giving up freedom of choice amongst men. Take, for instance, the common case of a directorship in a railway company. If you say that a man, to be a director, must have a certain some of money invested in the stock of that railway company, and which has been invested for some time (for that, I believe, is a common rule), you reduce your chance of obtaining good men to an almost indefinite extent. There is always some reason for these qualifications being adopted: but I would maintain that it is never a sufficient reason. Observe it in this particular case. The qualification of holding a certain amount of railway stock is imposed with a view to secure the services of men who care greatly for the undertaking. We may see directly that this reason is not strong, for what is a large amount to one man is a small amount to another. Moreover, when a man can do anything well, and is entrusted to do it, he has generally an impulse to action which is as strong

Qualifications.

and as abiding as can be found amongst human motives, and which will even surpass the love of gain.

Turning now to the qualification of age, we may notice that even the lower animals differ much in their resistance to the natural effects of age. But human beings differ greatly more. Place a bar, as regards age, in the military, civil, or legal service, and you will have done something to cut yourself off from the use of the greatest men. Disqualification by age.

The Austrian Monarchy would not have been restored, if it had fixed its limit of age in military commanders to eighty years. Great luminaries of the law, Mansfields, Stowells, Eldons, Lyndhursts, Sugdens, Broughams, Campbells, have shone with undiminished light at times of life when the minds of ordinary men are becoming somewhat dim. And, from a foolish limit being placed in America to legal service, their greatest lawyer, Chancellor Kent, had to retire into comparative obscurity, at the early, and immature age for lawyers, of sixty years.

A similar statement might be made in reference to statesmen, diplomatists, and other civil servants; and it is very manifest, in the present day, that great age does not always imply much decadence

of mental power. The real truth is, that the men who become eminent in anything, become so by native force. There is a great deal more vigour in them than in other men. And if you place a limit of age, you almost say, Let us be ruled by average people.

Then, as regards placing a bar of disqualification on account of age at the other end of the career—at the entrance into service—we deprive ourselves, by so doing, of many of those men who, at a time of life when they know something of their own minds and their own qualifications, would be willing to enter a service, and who would, I am firmly convinced, be the ablest men in it. Why should not a man at twenty-four years of age be able to commence the career of a soldier or a sailor? A common delusion which tends to create and justify these disqualifications is, that most occupations are supposed to be so difficult to learn, that there must be a long training for them; which is in many cases a total mistake. Aptitude is a general qualification. (Poets, they say, must be born poets: painters must be born painters. Inventors show the inventive faculty as children. Newton, as a child, constructed his windmill. But for all the ordinary affairs of civil and military life a certain

general ability will enable a man to act and to succeed in many directions. Cardinal Richelieu had not gone through much military training; but perhaps he was the fittest man in France to direct the siege of Rochelle.

One of the great difficulties as regards organization in practical life is, that the ground is hardly ever clear; and that pedants, and men who are dominated by mere neatness and completeness of planning, will not recognize this fact.

Some metaphysicians have compared the mind of a child to a piece of blank paper upon which anything might be inscribed. But this is a very inadequate similitude. A better one, perhaps, would have been found in comparing the mind of a child to land yet uncultivated, and of which the cultivation must vary according to the nature of the land. But, however this may be, there are very few things with which organization has to deal, which can be compared in blankness to a sheet of white paper; and so organization is, for the most part, a patching, mending, correcting, or adapting. A new colony affords something which at first appears clear ground. But it is not so. There is the peculiar nature of the territory, of the

Rarely is there clear ground for Organization.

adjacent neighbours, and of the colonists themselves, with all their old-world ways, habits, and prejudices. In short, in real life you rarely have to organize from the beginning, but, rather, to take up organization at a certain point of its progress. Hence the failure of constitution-mongers like the Abbé Sièyes, who are sublimely indifferent to the state of facts around them. To use a witty expression of Charles II., they will not see that "nothing more can be done in the matter than is possible." Another branch of this error, and a very important one, is, that plans are often organized to embrace the settled and the past, which can only have a chance of succeeding by being limited, in the first instance, to the unformed and the future. I will again take a very familiar example from daily life. Our great towns, London especially, are perhaps more wonderful and complicated underground than aboveground. An admirable suggestion has been made of late years by the *Times*, so to arrange all this underground apparatus that it should be easily got at—that there should not be this perpetual occasion for disturbing the pavements. All the influence of that powerful newspaper has not succeeded in gaining for this plan the attention which it de-

serves. And it is one of those plans which will not have much chance of success until it is brought into operation in new ground, unbuilt upon. Thence the system may spread. But the difficulties it will have to meet in dealing with that which is already settled and built upon, are so strong that it is nearly certain to be stifled by them.

Another great cause of the failure of organization is, that the end proposed is not sufficiently stated at the outset. People have not asked themselves, at least in any detail, what they really want. Accordingly, some easy portion of the project is begun at once, and great part of what is then done proves a hindrance to a good plan being completely executed hereafter. It would not be a bad mode of preparing to organize anything, to state in writing what would be the perfection of the plan if it could be carried out: and then, by degrees, taking into consideration all the difficulties that occur, to fine down the project and bring it within the exact limits of what is practicable. But, at first, let there be a statement of what is wanted in the fullest acceptation of the words—what you would have if you were all-powerful in the matter. To lay down this kind of plan requires a great deal

The end not distinctly defined.

of forethought and imagination; but it would be well bestowed. England is arming now to prevent foreign invasion; yet few, perhaps, even of governing people, have quite determined in their own minds what they want—what they would like to have in the way of defences, if time and money were in abundance at their disposal; and have then seen how much of the essence of the best plan in theory can be obtained in practice by the means which they are likely to have at their command. As things go on in the world, great efforts will be made in a scattered, uncomprehensive, and unbusiness-like way; and probably one-third of the force brought to bear upon this object will be lost.

At the present moment, what is wanted for England, in her dealings with foreign nations, is, to organize a policy, and then to prepare the moral and material forces necessary to sustain that policy. Doubtless this is a considerable difficulty for any country not despotically governed; since one of the drawbacks upon the representative form of government lies in the frequent changes which take place in the governing persons; changes, too, which often have their origin in very slight questions, and are not connected with any great change of policy, especially as regards foreign affairs. Still

To Organize a policy.

these changes in the governing persons may be very detrimental, if only in creating the idea abroad of a proneness to mutability in our foreign policy. If England ever undergoes any deplorable reverse, it will probable be for want of preparedness, from deficiency in organization generally, and from the want of an organized plan of policy steadily pursued and prepared for. A further danger is, that one kind of policy should be adopted in ordinary times, and then be suddenly changed at a crisis when there are no preparations made to sustain and enforce the new policy, and when the old preparations are unserviceable. Indeed, a large part of the preparations of mankind, even in the most civilized countries, are like those which are made in Thibet for the Great Lama festival called the Feast of Flowers, held at the Lamaserai of Kounboum. There are colossal statues of men and women, exquisitely wrought models of birds, animals, and even buildings; and, in fine, there are decorations of the most elaborate and artistic kind. But they are all made of butter; and, though they have been laboured at for months, they serve only for one day's festival, and are then thrown down into a ravine near the Lamaserai, to be devoured by crows.

The German Confederation.

The German Confederation is a notable instance of imperfect organization: and at a period, when, if well organized, it might almost reassure Europe of tranquillity, it is chiefly useful as affording a world-wide example of an ineffectual adaptation of very powerful means to the ends for which they were intended.

Comparison of the French and English as Organizers.

This brings us naturally to the consideration of whether certain people and certain forms of government are particularly apt at organization. Much misapprehension, I believe, prevails upon this point. It is said, for example, that the French are very clever at organization, and that the English are not. Before this statement could be verified, many questions would have to be decided. It would perhaps be found that the French are best at those forms of organization which are of a particularly definite and precise kind, and which are very liable to failure from being too regulative and pedantic. I think it may be observed that Frenchmen cannot readily conceive a rapid change of plan, and are somewhat disconcerted by it; whereas, on the contrary, the Englishman, being less a slave to logic and to precision of all kinds, succeeds in some matters which especially require fluency of nature. The British are perhaps the

most versatile people in the world. This will appear an extraordinary epithet to apply to them; but they have shown great versatility. The Americans, who have taken many qualities from the British, are remarkable for versatility (using the word in a good sense). Again, it is the Anglo-Saxon race who have everywhere been the best colonists, which surely shows a great facility in their nature for adapting themselves to varying circumstances.

Then, if we consider the different powers of organization inherent in different forms of government, we must admit that despotism not only possesses peculiar powers of organizing, but that all it creates has a certain resemblance to itself, and has an appearance and even a reality of order and precision which are likely to be wanting in free governments. But then the question comes, are these organizations that proceed from despotisms as generative and as adaptable to circumstances as the organizations under free governments are found to be, which certainly do not look so well on paper, and are often loosely and irregularly formed, but which can walk alone, and do not always require the go-cart of Government? How-

Organizing powers of despotism.

ever, as it must be admitted, that, for a given time and for matters which are entirely under their own regulation, the organizations effected by despotic governments are likely to be more brilliant and serviceable than those of free governments, it especially behoves free nations to study and contrive that their freedom should hinder as little as possible their efforts at organization in matters that deeply concern their safety.

Organization of labour.

Of the different branches of organization, no one is more important than the organization of labour. This phrase is not used in any social sense, but in the humbler one of the direction of labour. I will take a very simple instance from rural life. There shall be a number of labourers employed in getting up a hayrick. A man of an organizing mind will enter the field, and, after watching the work for a little time, will discern how much labour is lost, and what remedy should be adopted to prevent that loss. Some labourers are at times standing idle in the field, while others cannot overtake the work allotted to them. This organizer will so dispose the labourers, and so arrange the whole mode of transit, as to produce an increase of thirty per cent. in the work done. It will be said this is

Work in a hayfield.

a very simple thing, a mere matter of arrangement, which anybody might do. But the remark is a ludicrous one. There have been many persons in the field all day long, some of them more interested in the result, perhaps, than the man who has a talent for organization, and who improves all the arrangements as soon as he sees them. It is of no use saying that the matter is easy, and that anybody would see what was going wrong. The labourers did not see it,—for aught we know they would never have seen it; or, seeing it, would not have known what remedy to propose. All good organization tends to simplicity; and, when a wise method is proposed, people are ready to say how self-evident it is. But, without the few men who perceive these self-evident things, the business of the world would go on even worse than it does.

If we wished to look for a notable instance of good organization, we could not readily find a better one than the camp of a Roman legion. The form of the camp, the position of the general's quarters, the space between the tents and the ramparts, and the respective stations for the infantry, the cavalry, and the auxiliaries, were all settled points. Every soldier had a complete idea of what was to be done, and what was to be his

A Roman camp.

part in doing it. The advantage of such a system is too manifest to require any comment. A Roman camp must have been formed, or broken up, with a celerity unknown in modern times; [and those precious half-hours on which the fate of armies may depend,] must often have been gained by a determined pre-arrangement of the exact work to be accomplished in this one particular.

New towns in the Spanish colonies.

Another instance of good organization was afforded by the uniformity of arrangement which prevailed in the laying out of any new town in the Spanish possessions in America. There was always to be a large square. In that square was to be the governor's palace. The extent of ground allowed to each inhabitant for the building of his house was generally a settled quantity; and, altogether, the arrangements were such as enabled every individual to understand what was the idea to be fulfilled, and consequently the work to be done.

The merits of good organization, and the demerits of the contrary, are singularly manifested in those enterprizes which we call joint-stock undertakings. The first point to be urged is, that this form of enterprize should rarely be adopted except when it is absolutely needful. In some

cases, such as insurance, it is absolutely needful. If the government of a country will not undertake insurance, joint-stock companies must do so. In the management of those concerns a board of directors is chosen for two or three important reasons. First, to prevent jobbing. That is an ugly and unpleasant word, but there is none other that so well expresses what is meant. Secondly, to divide odium amongst many persons. It would be a very awkward thing, for instance, for an individual to decline to accept the life of another for insurance; but a board of directors easily undertakes that unpleasant responsibility. Thirdly, to represent divers interests. Fourthly, to obtain the opinions of various persons, and so to gain collective wisdom. These benefits must be attained at some sacrifice of that force which is always to be found in the government of a single individual. Indeed, so serviceable are the promptness, the speed, the directness, and the comparative invariability belonging to individual action, that individuals often obtain a fatal sway in these joint-stock undertakings: or, if not a fatal sway, a fatal power of malversation. And so, in great measure, the first object of these joint-stock undertakings may be frustrated. If we look into the

Joint-stock enterprizes.

Frauds.

remarkable frauds which have occurred in joint-stock companies, we shall find that they have been perpetrated with long impunity in consequence of neglect on the part of the governing body in some very simple matter; that neglect being produced by the carelessness incident to divided responsibility. It is not exactly that excessive trust has been placed in an individual respecting those matters which he was especially fitted to transact. It is not that a skilful traffic-manager has been suffered to be too despotic in matters of traffic. It is not that the plans of an accomplished actuary, or of a wise general manager, have been listened to with overmuch credulity. But it is that some matter of routine has been blindly and amazingly neglected. This might, in some measure, be obviated by a judicious division of labour amongst the governing body. The Government commission which of all that we have known worked the best, was composed of a few individuals possessing very different qualifications, each of whom took under his especial care one branch of the administration, for which he felt that he was more responsible than any of the other commissioners. In any case of the least difficulty or peculiarity arising in any department

Division of labour creates responsibility.

of the business, the commissioner to whom the difficulty first came, as belonging to his particular work, submitted the matter to his colleagues. All the commissioners had a good general knowledge of the business of the office: but, without any formal division of the business, they had come to an understanding that particular branches were under the especial survey of certain members of their body, who had shown the greatest aptitude for managing those branches; and, accordingly, they threw into their work some of the energy and responsibility which they would have manifested in their private affairs, or in any matter where they were, practically, supreme. With reference to the division of labour, we know of an instance in a joint-stock body, where one of the governing persons, an old gentleman ("confidence is a plant of slow growth in aged bosoms," as Lord Chatham said), solely busied himself in asking for important vouchers. If stock was bought, he was sure to demand and to inspect the vouchers for the purchase. He probably felt that he was not a very skilful person in deciding upon difficult questions; but he had a sort of watchdog carefulness; and of that he was resolved to make an unfailing use in behalf of the great

interests partially committed to his care. It is almost a droll thing to observe that those officers upon whom the stability of a great concern may depend, namely, the auditors, are often made but little of, are paid very small amounts for their services, and are treated as if their functions were little more than unmeaning formalities.

Some general principles.

There are several general principles not hitherto mentioned, which must have a place in any fitting discussion about organization. For instance, there is this one—that all complicated machinery is likely to break down in times of hurry and pressure. Another is, that divided responsibility is sure to lead to confusion and disaster. A third is, that all systems tend to a certain kind of crystallization; the system becomes, in the minds of those who adopt it, and are bred under it, the result instead of being the means of getting at the result. Hence men become the slaves of routine. Now, routine is not organization, any more than paralysis is order. These and the like considerations are the morals and metaphysics of organization, which depend on the nature and habits of men's minds. There are others in which a mixture of material and moral considerations

enters. For example, the question of what work shall be done by contract is a question that ought to be settled at an early stage of the organization of various transactions undertaken both by individuals and nations. There are some kinds of work which I have no doubt may be prudently contracted for. There are others which you can no more contract for than you can contract for a fine poem or a good essay. Any one who is skilled in organization, would endeavour to make up his mind soon as to what could, and what could not, be done by contract.

There is probably no branch of human work in which mal-organization, or non-organization, is more visible than in building. Here, too, it will be found, that several primary considerations have never been settled. Ask an ordinary builder what thickness of what material is requisite to keep out noise; and you will find it is a question which he has never considered. Yet, surely, it is one of the first necessity. Then, again, in building, it seems never to have been considered that families differ in number: and, accordingly, wilfully ignoring this consideration, great contractors take large plots of ground, and cover them with exactly similar

The building of houses.

houses, which are perhaps equally unsuitable to large and to small families. The buildings, however, look all alike outside, which is held to be a most attractive circumstance. They are turned out something like the toys for children. Yet, surely, even as far as gain is concerned, greater profit would inevitably follow greater convenience. Nowhere is routine more observable than in building. Lady Mary Wortley Montagu, when she revisited England after being in the East, observed that everybody's reception-rooms seemed to be constructed after the fashion of a grand pianoforte; and the pianoforte style has held its ground ever since, though very little can be said for its merits. Again, one would have imagined, that climate would be much considered by architects and builders; whereas they often seem to think it a slight matter; and houses are constructed after the same pattern, for wet and dry, for cloudless and beclouded districts. Occasionally amongst primitive people these manifest realities are thought of and allowed for; but, when you come to highly civilized communities (which ought, by the way, to furnish the best builders), buildings are turned out, for the most part, in a set pattern, and that a bad one.

There are not many undertakings which afford a better example of want of organization than the public buildings of a certain great and free country. In them is to be seen what it is to work upon disjointed plans, under different sets of masters, and with no pervading purpose or design. But, as it has just been said, building is one of the most fertile subjects for exemplifying all the merits of organization and all the demerits of its opposite. Very rare, indeed, is it to meet with a well-constructed house even in a country like England, which is rich in all the means and appliances for building. It always seems as if an ordinary house had been constructed with a view to the future employment of workmen, in reparation, renewal, and reconstruction. Of course all that part of this labour which might have been avoided, is so much national loss. One of the great defects in house-building is, that houses are so constructed as to be a mystery even to their owners. Very important parts of the building, or rather of the adjuncts to the building, are buried in brickwork; concealed under woodwork; and made as complicated as possible; so that, when a disaster occurs in a house, such as a sudden overflow of water, not one of the occupants knows where the disaster arises,

Public buildings.

or has more than a guess at what has happened. There is seldom any preparation for extremes of weather; and when a frost breaks up, there is generally a damage of property in such a city as London which it takes many thousands of pounds to repair. Much of this need for reparation occurs from an unwise parsimony at the outset; and much also from a want of knowledge of the nature of the materials for house-building. Then, again, the various artizans employed in the construction of houses have no feeling for each other's work, and there is a want of unity of purpose in their workmanship. Moreover, the house is constructed to be sold or to be let, but not to be lived in.

Another instance of mal-organization is to be found in many municipal institutions. In this age, though there is much objection to centralization, municipal institutions have fallen into a certain disrepute, whereas they always afford great opportunities for usefulness and administrative skill. Many a man is ambitious of getting into Parliament and doing something useful there, who, having obtained his seat, finds himself powerless in that assembly. The same man, however, might have been a great light in a municipal council.

And it is by such instances of misdirected energy that mal-organization often arises; a large department of administrative business being thus left to the mismanagement of merely fussy and pretentious people.

To proceed to another branch of organization—that of intellectual labour—such as the construction of a public department. How little skill is often shown in its organization. It seems often to be forgotten what is the work to be done; and should there come a change, or an increase, of work, there is next to no power of adaptation to meet it. It was a very remarkable confession of Sir Robert Peel, on a certain occasion, that work which he would have liked to have had done, and which he apparently thought ought to have been done by Government, could not be effected by the force he had at his command in the public offices. And yet there were hundreds, perhaps thousands, of intelligent men, who could have assisted the minister; but there were no easy ways of getting at them. In such a conjuncture, a despotism would triumph, for it would insist upon having its men to do its work.

Public departments.

Parsimony is often a great hindrance to good

Parsimony a hindrance.

organization. There is work to be done which requires fourteen persons to do it, and it may be absolutely mischievous to employ only nine. The thing is attempted to be done, and is not done; and the plan which is sought to be carried out obtains the ill reputation of being impracticable, simply because adequate means have not been provided to bring it into practice. It has been demanded from a pony to do the work of a dray-horse.

it. The organization of government must ever be a most interesting and important form of organization; and it is necessary that it should be peculiarly good and skilful among a free people, where the difficulties to contend against are very great.

Legislation. If we look at the organization for legislation in the foremost constitutional government that exists in the world, our own, the arrangements will be found to be deplorably defective. When a bill is introduced into the House of Commons, no mortal can tell what will become of it; and sometimes its fate seems to have no reference whatever to its merits. It may be a curious instance of the association of ideas; but, in con-

templating our mode of legislation, I am somewhat oddly reminded of a story told by some missionary a long time ago. He was amongst a black and savage people, and had prospered with them very well, until he began to teach them the doctrine of original sin. Somehow or other they construed his teaching of this doctrine into a personal affront. They assembled together; instituted a war festival; and, dancing round the unfortunate missionary, darted in upon him with fierce and threatening gestures, exclaiming, "Black man, is he a bad man; black man a bad man?" Whether the missionary escaped with life, or the story is told by some brother missionary, I do not remember; but perhaps he might have been saved if there were a feast to the moon, or to some sacred animal or bird, to be celebrated, which took off the attention of the savages. I suppose the reason why this story occurs to me in thinking of legislation, is, that in both cases the meaning of the two principal persons, the missionary and the minister in Parliament, is equally misconceived and misrepresented, and the result entirely left to terror or to chance.

But, seriously speaking, it cannot be too earnestly impressed upon a free nation, that

something like method of procedure and skill in organization should exist in its modes of legislation, if it wishes to conciliate respect for constitutional government, and to ensure good working for that government. A longing eye would never be turned, even for a moment, by any sensible person, to despotism, if free governments possessed only moderate skill in legislation, and if great reforms were not hindered by that exhibition of freedom which takes the form of noise, nonsense, and expense, and allows too much force to mere obstructiveness. It is a great grievance to the subject of any state, when private legislation, in matters that might be very beneficial to him, is made so tedious and expensive as to discourage enterprize, and hinder some of the best uses of property.

Statesmen sadly pressed for time.

But it is perhaps at the centre of affairs that skilful reorganization is chiefly required. As it is, we are governed by men whose time and attention are so much occupied by all manner of details and claims upon them of all kinds, that they must look upon everybody who approaches them as a bore to be got rid of. If the wisest man in the world wished to submit to a British minister the best suggestion of a fruitful brain, and if he

succeeded in working his way to an interview with the minister, the probability is that the great functionary's pervading thought would be, "How soon shall I get rid of this man? how much of my time will he occupy?" When men perceive this, their communications inevitably become poor and inadequate. They feel that they will not have the requisite attention from this overburdened and preoccupied person, whom they have made such efforts to see: their explanations become confused: and their most judicious remarks occur to them as they are going down the staircase, having left the minister's room. But this is not all. If it were only suggesters, improvers, and inventors that could not get a sufficient hearing, though great loss might occur to the public service on many critical occasions, the business of government might, substantially, be well conducted. But the fact is (and I appeal to persons of experience whether it is not a fact) that subordinates can hardly expect to obtain the requisite attention, even when the minister is most willing and most industrious. Now this want of time on the part of high official personages is a very important subject for consideration; and will become more so as civilization advances.

Then, again, as education advances in a country, as there are more people who can read and write, there will be more correspondence by letters. And when, as in the case of Great Britain, this increase of education coincides with great increase of population, and with a great increase of industry and of the outlets for industry, the claims upon a minister's time must also be largely increased. As an instance of what I mean, it is no further back than the last four or five years that a new colony of the highest promise has arisen. I allude to British Columbia. There is not a department of government to which this colony will not bring additional business.

Constant increase of the claims on a minister's time.

Now where is the remedy to be found for this increasing difficulty? It is only to be found in a better organization of the Cabinet Council itself, and of the several departments over which individual ministers preside.

The Cabinet Council.

Again, to meet this increase of business, much considerateness is needed in legislative assemblages. They must make up their minds what they should do, and what they should not do. The more power they have, the more care they should take to avoid injudicious interference with

Legislative assemblies.

as opposed to Legislative.

the Executive, unless indeed they are prepared to sit all the year round, and to manage all the business of the country themselves, considering the ministers as merely the head clerks of departments.

How to increase the efficiency of departments.

For the improvement of these departments three things are necessary. First, that there should be more intellectual strength in them. Secondly, that the persons having this strength should not be too much confined to official life, but should have much communication with the outer world. Thirdly, that these same persons should have some access to the legislative assembly. When Pitt had to fight a bill, in Parliament, he first shut himself up with the bill and with those who could give him information about it, until he had mastered every detail. And thus should every bill be dealt with. The man who introduces it should know it, and all its bearings, as a successful aspirant for honours at a university knows any of the books he takes up for examination. As it is, the legislation emanating from any department is often too extensive for the minister at the head of the department to master all of it thoroughly; and the person who could introduce any particular bill, doing it full justice, has no means of getting a hearing. He listens patiently or impatiently, while his measure is

foolishly attacked, or feebly defended, in Parliament. This, of course, chiefly takes place with respect to what are called minor measures; but which may nevertheless have great influence for good or ill upon the public.

The three objects above named might be easily attained if people were once aware of the importance of them. But as nothing more easily escapes attention than indifferent workmanship in intellectual matters, it is probable that a remedy will never be provided, at least not until some great disaster shall have happened, or until some man of genius, who has attained political power, turns his attention to the improvement of the public departments, and makes that one of the chief objects of his life.

There is another great branch of human endeavour, indeed the greatest, in which organization is especially necessary; and that is, the administration of charity. The French are said to be especially skilful in this matter. I shall merely illustrate this part of the subject by an example, happily of rare occurrence, in which organization is everything; and that is, the relief of famine. The number of things to be skilfully provided for in

Works of charity.

such a case is great, and the questions to be settled very embarrassing. What kind of food is best; what kind of food is especially portable; what kind of food will combine best with what little of other food is left in the starving district; what mode of transport is best fitted to convey supplies to the district; what mode of circulation within this district is most feasible; where the main depôt should be placed; where the subsidiary depôts should be situated; what strength is still left in the people for journeys to the place where food is to be obtained; how the strong should be prevented from crushing the weak; and how all should be encouraged and set to work;—are no light difficulties. There has been one man in our generation who has been great on this subject; and it will be in the recollection of many official men how well that man performed his work. One hundred thousand pounds entrusted to him would go as far as double the sum dealt with in a slatternly and unsystematic manner. A similar kind of skill is required for all great works of charity. A famine.

If we pursue the question of organization into several departments where so fine a word is seldom used for the thing to be done, but where the benefits of good organization would be very manifest,

we shall find that it is often greatly neglected. Take for example the organization for teaching.

Organization for teaching.

How sadly deficient are dictionaries, grammars, recipe-books, indexes, notes, and commentaries. In looking around him at the great accumulations of knowledge, which he supposes to be stored up in books, the unpractised student thinks he will be able to find out everything he can want to know. At a later period it is with a heavy heart that he sets to work to make any research in any subject. It is not that there have not been many people who have known a great deal of the subjects they have undertaken to write about; but they have not conveyed their knowledge with method or precision: often they have not seemed to know what it is that other people would stumble over; and, worst of all, they have almost invariably presumed that the persons, for whose benefit they were writing, did not require much instruction, but were already very well informed; whereas, there is no depth or density of ignorance which might not more reasonably have been taken for granted. Unfortunately, however, as soon as anybody knows anything well himself, he seems to be so far removed from other people's ignorance as to be unable to make any due allowance for it. I shall

turn again to a familiar instance. An animal is suddenly taken ill. The person who in such cases should be called in is not to be found. Indeed there are very few of such persons. Recourse is had to books. Books on the subject are abundant. You are very fortunate in such a case if the symptoms are so clearly defined in the book you consult as to enable you to recognize the disease. Then comes the remedy, which perhaps runs in this sort of phraseology: "Dissolve a little something in something else." This is not precise enough for your purpose; and you turn to another work, where alas! you find only a variation of the former words: "Dissolve a bit of something in a little of something else." Not a word is given in either prescription of the quantities to be used. You are then told to trim a feather neatly, and with it to apply the medicament. What a mass of vagueness it all is! "A feather!" What feather? "Trimming neatly!" What is meant by trimming neatly? Altogether it seems as if you were almost mocked by the incompleteness of these directions, which, to be of swift utility, should have been given with the utmost preciseness.*

What has been said above about a particular class

* I need hardly say that I am taking an instance from real life. The disorder was one affecting the trachea.

of books of instruction, applies equally to other classes. The result is that you can seldom find exactly what you want to know. To write a well-organized grammar would really be a work of high art, and would require some of the qualities of a good general. It is not to be wondered at that Julius Cæsar should have written a grammar; for the functions of a good writer on grammar and a great general are not so far apart as we might imagine. In both cases you have to penetrate into a hostile country, and every movement onwards should have exactly the right force to maintain the movement.

Forgetfulness of the main purpose.

If we look at the cause of failure in works of instruction, and in the methods of instruction, it arises from a fault which has been before noticed as common to other forms of mal-organization: namely, a forgetfulness of the main purpose for which the organism is intended. To that main purpose there must be constant recurrence in the mind of the organizer. In teaching, he has not to display knowledge, but to impart it: and this purpose he has to maintain, at all hazard of being lengthy, or tedious, or reiterative; just as the builder has to remember that the house he is building is to be lived in, a circumstance which, as I have before observed, is not always fully present to his mind.

Organization for domestic service.

Turning now to an instance of organization of a very different kind, we may notice how much skill is required in organizing for domestic service and comfort. It is universally admitted that servants are the great difficulty of modern domestic life: but very few aids and appliances, comparatively speaking, have been introduced to lessen domestic labour. Some persons who have considered this subject say that we are very unskilful as regards the movement of burdens of all kinds in our domestic economy. I am afraid that a better construction of houses would be necessary to effect the great improvements which these persons contemplate. But the subject is well worth consideration; and certainly at present, it often seems as if there were very little work obtained from the force put in motion, and as if there must be somehow or other a great loss of labour.

Of all the services which a man of an organizing mind can render to his country, one of the first is that bestowal of patient thought and elaborate foresight which shall have for its result the organization of a policy upon some difficult and complicated subject. Take, for instance, our Colonies and military outposts. Whether there are any of the

latter which should not be retained; what expenses we ought to defray, and what expenses we ought not to defray, in reference to our Colonies; what defences we should prepare for them, and what defences we should urge upon them to prepare for themselves, in case of war: these are all great questions, and questions that we cannot escape from. Millions of money might be saved by the man who should investigate the relations between a Mother-country and its colonies, and who should apply his conclusions to the exact state of things with which Great Britain has at present to deal. As it is, the policy of most countries as regards these great subjects is purely accidental: it is at the mercy of obscure revolts in distant provinces: it depends upon the accident of a demagogue rising here or there, or on the casual blunders of official personages. Meanwhile the inhabitants of the Mother-country are often taxed for some colonial object which, if well understood, would be instantly abandoned; and whole populations of laborious people are victimized for the sake of some idea which cannot be realized, and for some dubious and hesitating policy which will be shivered to atoms when there comes upon the Mother-country the real pressure of disastrous events.

What we have said, hitherto, of the uses of organization, has reference to matters, comparatively speaking, private and provincial. But there is a use to which skilful organization might be directed that far transcends all these. It is such a political organization of the governing men, and of the better men throughout the various states of the world, as should enable them to have a potent voice in the conduct of the world's affairs. At this moment there is scarcely a discreet person in England who is not deeply anxious for the maintenance of peace—not of an armed peace, but of an inexpensive and real peace. Surely, there are thousands of men in France, Germany, Russia, Italy, and Spain, who fondly desire the same great good. But a few commanders of legions, abetted by those persons in every state who are restless, intriguing, and vain-glorious, desire the contrary. And these latter prevail. If they cannot have war, at least they prevent most of the benefits of peace. Is there no way by organization of counteracting their designs? The hackneyed expression of Burke—"when bad men conspire, good men should combine"—is not hackneyed in action. Doubtless this organization so much to be desired, though not an aim wholly beyond the endeavours of private

individuals, lies chiefly within the province of skilful and foreseeing statesmen. There is such a desire for peace as we have described prevalent throughout Europe; and the leaders of mankind, as statesmen aim to be, might surely bring this desire into forcible action. When a Congress was last held in Europe, it was felt by many men that the objects of the Congress were but small, and that what Europe really needed, was a Congress that should dare to speak boldly to ambitious monarchs respecting the vital subject of disarmament.

One of the main difficulties in the way of such an organization is the frequent change of Ministers which must take place in Constitutional Governments,—those, too, being the Governments in which the desire of peace is most likely to prevail. But any Cabinet that should commence the heroic effort of an organization for peace would lay down lines on which the noble vessel would hereafter be built. And, whether the attempt should prove fruitless or not, it ought to be made by statesmen, if statesmanship is to hold the high place in the world which it has hitherto maintained. Freedom has not been gained by any nation without great and continuous efforts, which have been attended

by anything but continuous and unvarying success. Peace also is not to be gained but by great and skilful labour, and through much adversity of every kind. It is one of those triumphs which are not won without being planned for. Vague wishes will not produce it. We should not content ourselves with merely waiting for it, as sanguine men in desperate circumstances wait for some signal piece of good luck that should inevitably retrieve their affairs. It will more assuredly come by being worked for; and it is not a good beyond the power of skilful organization, long and patiently directed, to attain.

I shall venture to add that there is a use of organization to which it has seldom been applied, and indeed where its application will at first be held to be ludicrous: and that is, the organization of pleasure. Inexperienced people imagine that festivity is an easy, haphazard sort of thing, that merely requires certain means and appliances, and that all will then go straight and right. But anybody who has tried to entertain 300 persons will speak very differently. Indeed, throughout nature (we may see that it is not the material, but the use of it, that gives the great result.) Perhaps the air we breathe affords the most striking illustration of

that fact which is anywhere to be found. In the atmosphere the elements are mechanically mixed, and they give life and health. Combine the same elements chemically, and they furnish the most deadly poison. All life would stop on this globe, if the nitrogen and oxygen in the air were chemically combined. Indeed throughout chemistry a similar law is visible. It is two of this, and three of that, and five of the other, that make some useful compound. Change one of these numbers ever so little, and you have quite a different result; perhaps a noxious one. These seem rather grand illustrations to apply to the organization of pleasure and festivity; but they are faithful illustrations, and of universal application. For want of attending to a judicious combination of means, on most occasions of festivity, from an assembly at the grandest duke's down to a picnic in the country amongst country people, you may generally prophesy failure. The primary fact of number is seldom attended to, though you would imagine that this was one of the first things to be thought of. What is suitable for 200 is totally unsuitable for 270; and yet that additional 70 is often thrown in with the greatest carelessness. Hence it is that from crowding of people, from the want of judicious ingress and

Organization of pleasure

egress, from an unskilful position of furniture, from an inapt choice of guests, from a want of judicious introduction, most festivities are failures. Dances are given at which nobody can dance: assemblages of brilliant and conversable personages are collected together; but they cannot move about pleasantly, and often their great souls are devoted to the serious questions of how they shall get out of that corner in which they are imprisoned, and how they shall eventually make their escape from the party. Yet a little forethought and organization would have set all these things to rights.

Our public amusements partake the same faults. There seems to be no knowledge that each living being requires a certain portion of air to recreate itself with, and that there is nothing but detriment for it without that necessary portion of air. An all-wise Providence has fixed that rule; and it is no good attempting to ignore it. There might be a theatre that should help to renovate the drama, and should be the delight of the world; but if is to do so in modern times, it must be so organized as regards its lighting, airing, warming, and especially as regards its facility of ingress and egress, as to combine all the necessary elements of reasonable comfort.

Theatre.

The same law applies to the pleasures of the poor. Drunkenness is the great evil of the world. You will never remove it until you have organized better pleasures for the poor, especially those pleasures which should make drunkenness a slower affair. The fact that drunkenness is mostly managed in gin-palaces without sitting down, is alone a most disastrous circumstance. You see this when contrasting the habits of our own and of foreign nations. Put a man in a room where he can play dominoes, read newspapers, and have what he considers good talk; and you will observe that he will not drink as fast or as deep, or as strongly as he otherwise would. In short, there would be other things to amuse him besides drinking; and what does he drink for, but to amuse himself, and to forget troubles of every kind?

The force of numbers unappreciated.

It may be observed, generally, as regards organization, that very few people appreciate the force of numbers.* For instance, as I have before said, it would astonish a person who has not tried it, to

* More than this: few of us have any power of accurately estimating number. On a clear night there are, it is said, but two thousand stars visible to an observer of ordinary powers of vision. Most persons, we have little doubt, imagine that they have seen thousands upon thousands.

find how long it will take to divide and apportion victuals amongst 300 persons. And the same ignorance is visible in all dealings with crowds. Hardly anybody sufficiently considers what will give way under the pressure of a crowd, or how easy it is by skilful subdivision to diminish the threatened danger. What a road will bear; what a bridge will carry; how much labour animals can endure; and, in fact at what rate large bodies of men and sustenance can be efficiently moved;—are questions that may concern, at some critical moment, the supremacy of an empire. And the nation that has the best organizers to the front will be the nation that will win the day. The first Napoleon was, in general, very skilful, prompt, and foreseeing in organization: but in his latter days a defect pervaded his mode of organizing, which was fatal to him. He fell into routine and paper-work. I believe it was noticed in his Leipsic campaign that there were wonderful plans drawn up by him on paper, and circulated as orders of the day: but parts of them could not be executed: they were not applicable to the state of facts; and he was too imperious to listen to such remarks from his subordinates as, "Please your Majesty, nothing more can be done in this than is possible."

Napoleon's skill in Organization.

Organization should not be inanimate.

In short, all organization must be followed up. It should not be an inanimate, but a living, growing thing, prepared to meet the endless chances and changes which take place in this mutable world. Hence, in a consummate organizer, you require a versatility which can abandon to resume; which expands in order afterwards to contract; which has such a sense of the main result to be obtained, that it can sacrifice at once immense preparations no longer applicable to the shifting circumstances. This, of course, is the triumph of genius. The looker-on may call it haphazard work; but it is really the highest form of organization.

Unfailing success in business not hitherto attained by Western nations.

In a certain town in China, at the Hotel of the Three Perfections, the passers-by are informed that all sorts of business are negotiated with Unfailing Success.* What skill in the conduct of business may have been attained by that aged, punctilious, and literate people, the Chinese, who, according to their own account, have lived so many more

* "By dint of looking on all sides, we at last espied a sign, on which was written in large Chinese characters, 'Hotel of the Three Perfections, lodging for travellers, on Horse or Camel; all sorts of business negotiated with Unfailing Success.'"—HUC'S *Tartary, Thibet, and China*, chapter 5.

thousand years upon the earth than other nations, we, a juvenile product of recent civilization, cannot presume to determine. But, in these western parts of the world, we certainly have not yet attained the art of negotiating all sorts of business with unfailing success. On the contrary, our affairs are full of failure; and, in laying down plans for organization there is hardly ever allowance enough made for these failures, especially as regards the human agents, who are to be employed. It is almost amusing to hear the way in which men scheme out a public office, or propose arrangements for military or naval service. If it is a public office, they divide it, perhaps, into departments, at the head of each one of which, they say, there is to be a clever man. Perhaps, too, it is provided that he is to be chosen out of the ranks of men already in the office. But, unfortunately, aptitude in a lower department does not necessarily infer aptitude in a higher; and even a power of choosing men, which is unfettered, and which is really exercised with the best intentions, will not always ensure a good choice, simply because you cannot find out whether men can work well in a particular way until they have been tried in it. As a notable instance of this, it may be observed that some men's faculties are benumbed

Failures to be allowed for.

by responsibility; while, on the contrary, the facul-ties of others are quickened by it; and the man whom you thought frivolous, light, indolent, or indifferent, is, all of a sudden, changed by respon-sibility into a being of another character.

Many other reasons might be adduced;* but, whatever the reasons may be, the fact is certain, that, choose as you will, you must make a large allowance for failures. Hence, in any organization of men to do any work, you must provide some-thing like autocratic power resident in some one person, who must find the men to do the work, especially when the need for good men is urgent. When the elder Pitt chose Wolfe to take the command in Canada, it was not that any system of military organization had brought Wolfe into that position naturally; but the minister heard of the man; sent for him; looked at him; asked him whether he could do the work that was to be done; and, judging from his answer, and from the whole bearing of the man, that he was the right kind of

Autocratic power.

* For instance, before you have had some experience of the way in which a man handles business, how can you know whether he will divide to methodize, or divide to sub-tilize? Bacon says: "He that doth not divide, will never enter well into business; and he that divideth too much will never come out of it clearly."

person, resolved, on his own responsibility, to appoint him. No system can supply the place of personal knowledge and judgment; but a system may be so organized as always to allow room for the exercise of this knowledge and judgment.

In forming any organization, it is most desirable to get in some way or other a trial of it; so that it shall meet with all the strain that it will have to encounter in real life, and yet, if it should break down, the failure should not be absolutely disastrous. It is said that one of the great firms, whose business it is to build locomotive engines, never allows an engine to go out of the yard, until it has travelled a thousand miles in that yard. This is as it should be; and a like precaution might be adopted in many other matters. The necessity for these trials and rehearsals arises, of course, out of the weakness of our nature. Even the largest and most foreseeing minds are apt to overlook or forget some small thing which yet is requisite for success. And this harmonious working can only be ensured by previous trial. How much this is requisite is nowhere better seen than in the getting-up of an amateur play. All the performers shall know their parts thoroughly well, Trial of Organization.

and be very clever men and women; but the rehearsal discloses to them many small points of dialogue, and dexterous little arrangements of "properties," which have to be arbitrarily settled and provided for beforehand, if the performance is to go off well and smoothly. It is likely that considerable discouragement will be felt after the first rehearsal has taken place; but that discouragement, leading to adaptation of all kinds, is often the parent of a sure success. Everybody will admit the truth of the foregoing remarks, and even think them somewhat commonplace. But yet what many of us do not see, is, that we could institute more trials, experiments, and rehearsals, than we do adopt: and we should institute them if we were once deeply convinced of the exceeding and peculiar benefit of all such trials. In building, for example, hardly any labour is thrown away which is given to very accurate models made in the first instance—models not only of the proposed building, but of the buildings which surround it. The same remark applies to works of art, especially to those of a public character, in which, if models were made, not only of the work of art proposed, but of all that would come near it and be in the same purview, much absurdity and irrelevance would be

A rehearsal.

More trials might be instituted.

prevented. Again, in the disposition and arrangement of troops for offence or defence, frequent trials of their capability for movement are essential to the efficiency of the force; and I suppose a general would rather have under his command fifty thousand men, of whose powers of movement and concentration he had had some experience, than a hundred thousand of equal worth in other respects, but of whose powers of movement he knew nothing. It is only by these experiments that we learn to make due allowance for adverse and peculiar circumstances. The effects of fair weather, rainy weather, or snowy weather, on the movements of troops or of the materials for war, will only be thoroughly ascertained by practical experiment. The Duke of Wellington, after observing, with the late Lord Londonderry, a review of an immense number of Russian troops, made some such observation as the following: "You see, Charles, this is all very fine; but I think our little army could move round about them in every direction in a way that would astonish them." The Duke knew from experience what he could do with his little army.

It is for reasons similar to the above that it is so valuable to gain the advantage of a new eye to

look upon any matter of organization. Honest criticism is always very valuable to a man of settled purposes who can bear a great deal of criticism without being overpowered by it. And nowhere is criticism likely to be more available than when it is addressed to systems of organization. I have no doubt that there is not a system of organization existing in this country, however well devised, which, if submitted in all its details to a shrewd man of organizing nature, might not in some point or other be considerably improved by his suggestions. The people who are engaged in working out anything, soon come to love the mode of working, and to believe in it a little more than they should do. The cold unprejudiced eye of a bystander called in for consultation, will see things to which the wisest men engaged in the working of the organization have become somewhat blind. An indolent boy, probably devoted to marbles, was set to work, in a complicated system of machinery, to conduct some small operation, which he found could be managed just as well by connecting two parts of the machinery with a string, while he was thus left free to play with his marbles. That circumstance led to an improvement in a certain branch of machinery. It is true that in this

Criticism.

The workers in a system dull about improving it.

instance, the improvement was found out in practice; but discoveries of a similar kind are often more likely to be made by a shrewd stranger than by those who are so accustomed to the practical management of the machine, that they have lost, in some measure, the power of criticizing, and have ceased to look out for improvements.

Readiness of resource must always be a great element in the good working of any organization. It may not be wanted in the mind of the person who plans the organization. He has, or ought to have, plenty of time to form his plans, and abundance of opportunity for consultation with others; but in execution ready and fertile minds are requisite. It must be owned that it is difficult to discover this readiness by any formal examination, but a little converse with a man may soon lead to the discovery of whether he is a ready man or not. As I said before, I have advisedly taken all manner of commonplace instances to illustrate this essay; and I now choose a humorous and trivial one. In a remote country place there was a building suddenly to be prepared and used for a festal occasion. The work was done in a hurry, and there was no opportunity for any rehearsal of the festivity.

Readiness of resource.

An example of readiness of resource.

The carpenters did not leave off working until the time when, with sharp ears, the sound of approaching wheels might be heard. The building was lighted up; but owing to the roof being lined with a dark canvas, and to other circumstances, the lighting was totally inadequate. The managers looked at one another in dismay; not that all the dismay on their countenances could be seen, on account of the general dimness that prevailed. "What is to be done?" they exclaimed. A young man standing by said, "Seize upon the carriage-lamps: they will furnish us an abundant supply of light." Others were quick enough to discern the modes by which these lamps might be attached to the building. A remedy was thus provided, and that which would have been an egregious failure was turned into a complete success. Now this is one of those cases in which people exclaim, How obvious a remedy! how sure we are that we should have thought of that! But probably no one would have thought of it—at any rate no one but a man of ready resource. The young man's reply to that difficult question is equal in value to nine good answers on the Peloponnesian War, an ample account of the digamma, eleven solutions of sums in decimal fractions, not to mention three accurate

lists of kings, given in reply to questions set by examiners for the Civil Service. I am not ridiculing these functionaries. They have no opportunity of testing men in this way; but these little things are famous tests, and are among the best proofs of the highest qualities. And they are only to be got at by personal knowledge. The result is that the most serviceable men are not to be found out by any mechanical system, be the mechanism ever so good.

Let no man say, because an organism continues to exist, and has continued for a long time, that its organization is therefore good. It is astonishing what a long time a thing will last which has yet lost its chief meaning and savour. All people have a conservative element in them; and, besides, the want of time prevents men from looking closely into an existing institution, and considering whether it serves the purpose they mean it to serve. And so the organism goes on like an old tree that has long ceased to make any accretions of vitality, that is dying at the root, and dying at the branches, and putting forth fewer leaves and smaller fruit every year. But still, to the unobservant eye, it seems very strong; and it is not until the day of its fall

Tenacity of life in certain Organisms.

that men find out how decayed it was, and wonder that it could have stood upright so long. This tenacity in certain organisms, and the unwillingness of men to interfere with them, even when they suspect them to be of little use, or, perhaps, a hindrance rather than a service, must be taken largely into account by those who would propose any new organization to take the place of what has been a long time before the eyes of the world.

The passport system.

The passport system affords an example of organization which is deserving of notice, especially as regards what has been said above respecting the tenacity of certain organisms. It has often happened that a man has seen something flourishing in his own times, which he is well aware will in future cease to exist, and of which he would like to leave an accurate account on record for the benefit of future ages. If any persons were, with that view, to seek to describe the passport system, he would be greatly puzzled. It is not that he could not give a fair account of the physical and material aspect of the system; but he would feel that posterity would ask, at the outset, and before entering into any details, what were the main drift and meaning of the system. And he would be unable to give any satisfactory reply to this ques-

tion. Does it serve to protect the head of the State from the danger of assassination? Does it in any way prevent insubordination, or check conspiracy? He will be obliged to answer in the negative. The most dangerous man in Europe would find no difficulty in going where he listed. What reason, therefore, can be given for such a system being maintained? It is grievous, onerous, and expensive. It vexes innocent people, discourages commerce, and creates general dissatisfaction.. It cannot justly be replied that it gives employment to many persons; and that despotic monarchs fear to do away with the system for fear of its distressing private individuals. Nothing would be easier than to give ample compensation to the persons at present employed; and no grievance to the subject could be made out of the abolition of such a system. This peculiar case of organization has been cited for two reasons. First, it affords a notable instance of an utter want of thought as to the object to be attained. If the object is to protect states and monarchs from the intrusion of dangerous men into their dominions, the passport system ought to be made a thousand times more strict. It should be dealt with like persecution in matters of faith, which will succeed,

The passport system.

as the history of the world shows, if sufficiently severe and continuous; but a persecution which pinches, but does not suppress, is merely an irritant, and not an absorbent. Secondly, this passport system affords an instance of an organism of which the spirit has long ago died out, but which stands upright, and may seem to have some strength and meaning in it, merely because it cumbers the earth and is a decided hindrance.

Various kinds of organization have been considered in this essay. Many hindrances to good organization have been pointed out, and some few furtherances have been shown; but, after all, what must be mainly relied upon is to get the organizing man.

It may be asked what are the nearest gifts to this power of organization that is so much wanted in the world? How can we divine whether a man will be a good organizer, or whether he will not? This is a question that can hardly be answered except by some observation of the particular man. Apprehensiveness has been declared to be necessary. This quality may soon be discerned in any person. Moreover, what method there is in any man's mode of working may readily be observed

Qualities of a good Organizer.

if only a little of the man's work is submitted for inspection. There are other qualifications, however, which are more difficult to be discerned. Two essential qualities in a good organizer are a thorough and constant perception of the end in view, and a power of dealing with masses of details, never forgetting that they are details, and not becoming their slave. It requires much converse with a man before you can ascertain his qualifications in either of the foregoing respects, especially the former. It must take some time to ascertain of any man that he is clear and constant in his main purpose, and is not to be led away from it by the dexterous fulfilment (devised by himself or others) of smaller ends and aims. Then, again, a man may be judiciously apprehensive, methodical, clear and constant in his purpose, and great in the mastery of details, so far as the research into them and the putting them in some kind of order is concerned. But he may not be skilful in putting them afterwards in their right places. There is a want of proportion in his work. He knows what work is to be done, and what kind of machinery must be invented to do it. He has skilfully collected and methodized his materials. But he cannot fit them well together in the order in which they are to

Deficiency of certain men in the last touch of Organizing skill.

work. And this peculiar kind of skill can hardly be predicted of any man until you have seen him in action.

Such are the difficulties which must beset the search after skilful organizers; which cannot be an easy task, whether it be undertaken by a monarch in search of a minister, or a minister in search of a general or of a head of a civil department; or whether, in lower spheres, it is the search on the part of a number of individuals banded together in some social or commercial enterprise for a man to organize victory for them. This phase of organizing victory was applied, I believe, to Carnot; and it does not give organization more than its due.

Examinations may not bring out the Organizer.

It may easily be inferred, if what has been above stated has any truth in it, that all examinations that should merely deal with acquisition, would probably fail in enabling us to discern the man of an organizing mind. The knowledge that was to be acquired lay before the man. His powers of taking it up are one thing: his powers of working it are another. He has dealt with the past; you will want him to deal with the future.

I suspect it is often imagined that eloquent men are deficient in powers of organization. But there

is no truth in this; for as far as the eloquent man shows method and foresight in his speaking, he shows qualities which fit him for organization. The same holds good of great writers as well as of great speakers.

It is an immense error to suppose that men who have shown themselves excellent in imagination, are, on that account, deficient in practical powers. It is said that Lord Byron would have made a skilful politician. There is no doubt that Goethe and Sir Walter Scott* were first-rate men of business. It happened to the writer of this essay to be once concerned with others in a very difficult transaction, in reference to which communications were addressed to them by all manner of people. The two communications which, for clearness of view and mastery of details, were thought to be pre-eminent, came from two remarkable men of letters. The writer was afterwards not surprised to hear that one is a consummate manager of private theatricals, and that the parish of the other is a

Imaginative and learned men not deficient in powers of Organization.

* Any errors of Sir Walter in his own affairs do not conclusively militate against this statement. Generous men are particularly apt to neglect their own affairs, and to commit errors in them which they would not commit in the affairs of others entrusted to them. Observe the life of Lord Bacon in proof of this.

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model parish. There is a certain learned Dean of the present day * who is perhaps the best chairman of a commitee that can be met with : and, in fact, literature, science, and art would be found in all ages to supply men peculiarly capable for the practical management of the ordinary affairs of life, and who would be likely to excel in organization, as they have already done something which requires organizing skill.†

Finally, in any work that a man has done, some of his aptitude for organization may be observed. A quibbling, crotchety person lacks, of course, the nature fitted to organize. A sanguine person lacks the nature to commence organization, although he may be able to maintain it when it is placed in his hands. Pliancy and firmness are both needed.

* 1862.

† Anybody who has watched Mr. Carlyle's skill in attaining any information he cares to obtain must see that he could have been an excellent man of business. His drafts and despatches might have been expressed in language not strictly in accordance with that of routine, but they would have been full of insight and foresight, and practicality of all kinds. Again no one has ventured to say that Mr. John Stuart Mill's learning, imagination, and logical powers have at all dimmed his reputation as an accomplished administrator.

A judicious abidance by rules, and holding to the results of experience are good; but not less so, are a judicious setting aside of rules, and a declining to be bound by incomplete experience. War furnishes the best illustrations of what is wanted in this respect. Drill is a good thing; but drill is not to master us. To keep within reach of our supplies is a needful thing; but splendid movements have been executed in contravention to this rule. To have a base for our operations is no doubt a good military rule; but, occasionally, baseless operations have effected great results in war. And other instances might be multiplied without end.

In conclusion, we cannot do better than turn again to Nature. In her organization there are the "vital force" which makes the plant grow, and the substances, organic and inorganic, which supply its sustenance. These latter correspond to our preparations of material, our rules, regulations, and ordinances, without a supply of which the organizing faculty will die, but which often smother it, or at least obstruct its growth. On the other hand, without these rules, forms, regulations, and preparations, the organizing faculty ends in mere ideas, and shrewd prophetic insight, leading, however, to no good result.

CONVERSATION IN A RAILWAY CARRIAGE.

THE foregoing essay had been written some time ago. It had been printed, and privately circulated; and, to tell the truth, I had almost forgotten its existence, when I was fully reminded of it by the following circumstance.

We authors fancy we seldom hear the truth about ourselves, or our productions. Criticism, we think, is, for the most part, rather careless, and needs not be much attended to. When it is elaborate, if it be friendly, we fancy we discern the hand of a friend. If hostile, we flatter ourselves that we detect an enemy. Not that anybody is blessed with many enemies who can write elaborate criticisms: but still our outraged feelings are apt to insist upon the existence of personal dislike when our works are unfavourably treated.

There is one place, however, where we must admit that we are likely to hear the truth about ourselves, and our productions. The fact is, that Truth has, in

these latter days, grown tired of living in such a damp place as the bottom of a well; and, moreover, like the rest of the world, has become restless, and fond of travelling, hither and thither, in a railway carriage. At any rate that is where I think I met with a great deal of truthful comment on the foregoing essay.

It happened thus. I had taken my place in a railway carriage for the North of England, and was looking forward with some doubt as to the nature of my journey through the long day, which I knew would depend much upon the quality, pleasant or otherwise, of my companions. I watched them well as they took their places in the carriage. Three arrived together. One was a middle-aged man, with a worn, anxious look, carelessly dressed, partially bald, and very weary-looking. I could not help thinking that I had seen the face before; and, carefully interrogating my memory, I recollected that he was an influential person at some public office—an Under-Secretary of State, or something of that kind: and that he had been present with the minister when receiving a deputation of which I had been a member. I remembered that he had asked one or two very shrewd questions, which were not those we were prepared to answer; and that we had quarrelled

a little amongst ourselves when attempting to answer them, which had given the minister a great advantage. The other two passengers were, as I afterwards found out, lawyers going to the Assizes at ——. One of them was a jovial-looking, rubicund, imperative man, who is a leading member of the Circuit. As will afterwards be seen, he is a man who indulges in unmeasured assertions, and whose language on all occasions is strong. The other was a very refined young man, with a long sharp nose, and a subtle expression of countenance, who evidently delighted in nice points of difference, and who seemed to think that he neglected his duty if he allowed any statement to pass unquestioned. From his careful mode of expression I conjectured that he was one of those young lawyers who write a good deal for the higher branches of the press; but he had now got a case at the assizes which he much rejoiced to talk over with his rubicund friend and leader. There were two places left; and these were soon filled by a lady accompanied by a sickly looking deformed boy or youth (for it was difficult to tell his age) of whom she took the most tender care.

The lawyers and the statesman were not accompanied by any friends; and their chief attachments seemed to be their carpet-bags and their luggage.

Troops of friends, however, came with the lady and the sickly youth; and I observed that on parting she contrived to say something pleasant, or hopeful, or kindly, to each one of them. The sickly youth gazed languidly at his friends in all the apathy of sickness, but condescended to give a nod or two, as the train moved slowly off.

The lady, who was of an uncertain age, making us doubt whether she was the mother, or the aunt, or the sister of the sickly boy, was one of those in whose eyes a history may be read. Pleasant and gracious, witty and sad, was the expression of her features, which were irregularly beautiful. Her voice was extremely sweet; and, instinctively, every one in the carriage wished to pay some attention to her, which was easily done, by making every arrangement for the comfort of the sick youth.

I thought to myself, something may be made out of this party, and the journey will not be dull, especially as the eyes of our rubicund friend in the corner gleam with an imperious merriment. He will be sure to break the ice of silence. I was little prepared, however, for what immediately happened. The pale young lawyer pulled out of his pocket my unfortunate essay; and said to the Statesman, "This is the pamphlet which the Serjeant and I were

talking to you about at dinner yesterday. There are lots of things in it to be questioned, as I think,—so does the Serjeant:—but your business is Organization; and when you have skimmed it over, we might have some talk about it." "Skimmed it over," said I to myself; "and this is the way even the intelligent part of the public—men with noses like that—talk of productions which have cost us poor devils nights and days of anxious thought."

The "skimming-over" was effected in half an hour by the Statesman; and an animated conversation then began, of which I will endeavour to give some notion to the reader. As I must distinguish the personages, I will call the elder lawyer the "first lawyer," and the young man the "second lawyer," as we distinguish two bandits in a theatrical piece. The Under-Secretary I will call "the Statesman." Then there are "the Lady," and "the sickly youth;" and, lastly, there is myself, "the Author."

Second Lawyer. Well, sir, you have skimmed it over now. Of course I did not mean to say that the fellow (*this is the respectful recognition we have amongst the public*) was always clear in his ideas. Sometimes his organization is active: sometimes it is passive. Sometimes he merely means a plan; sometimes a policy; and sometimes his organization is only forethought. But

there is a sort of an idea running through it all, which it might be worth while to consider.

First Lawyer. I would have one of them attached to the front of the engine of all the express trains, and no damages whatever should be recoverable if he were smashed to atoms.

Second Lawyer. My learned friend is not so precise as he would be if he were arguing before Lord Chief Justice Cockburn; but by "them" he certainly means railway directors; and he is evidently thinking of that part of the essay which relates to railway organization.

First Lawyer. The author is quite right when he speaks of the want of organization there. The station where we shall stop to dine, is a place where no animal but an ostrich could get a dinner. The book by which we have laboured to ascertain our times of departure and arrival, is a conglomeration of hideous confusion, which can be likened to nothing but the state of European policy at the present moment. If a fire should arise in this very carriage, six estimable persons would be needlessly burnt alive; two lawyers, of whose eminence, present and to come, it does not become me to speak: one statesman: a fair lady who would evidently be missed by a large circle of loving friends: an intelligent youth: and a great shipowner or manufacturer (*this he said with a slight bow to me; though why he should have assumed that I was a shipowner or manufacturer, I could not see. I returned the bow, merely saying the words "Not great, sir."*) I hope the world would miss us, and that, if we were burnt alive, some simple process would be

invented by which the passengers in any carriage could communicate with the guard.

The Author. One of the things most wanted in the world is, to bring special knowledge into general use.

Second Lawyer. I don't see what you mean, or how it applies.

The Author. Well, it will be difficult to explain. But what I mean is this; you see a difficulty overcome here, by this person; and you know of various persons here and there who are labouring, or who ought to labour, against the same difficulty; and the special knowledge necessary never seems to reach their benighted minds. I have often fancied I should like to take out a party of innkeepers, or a board of directors, on a travelling excursion, simply to show them how things are better done elsewhere.

The Statesman. Oh! if you want to improve the administration of railways, I will tell you how to do it. Look out for a very ingenious, sickly man, with a large family——

The Lady. Poor fellow!

The Statesman—And give him 4,000*l.* a year as an inspector of railways. Let him make short reports, in good English, of his sufferings on the different railways; specifying names, dates, and every particular. He must be bound to travel, occasionally, with his whole family, in the depth of winter.

The Lady. And only to receive 4,000*l.* a year? I cannot think, sir, that you have had much experience of travelling with large families.

Second Lawyer. But do we not know all about these sufferings at present?

The Statesman. Not sufficiently in detail. An ordinary person would be ashamed to describe these minutiæ; but it must be this man's business. Besides, seriously speaking, he would meet with great differences of treatment. One thing is well managed on this railway, another on that. He would be able to praise, as well as to blame. There is one railway I know of, on which, to my judgment, the coupling of the carriages is not sufficiently attended to. There is another railway on which I have never found the same fault. My inspector would tell the world these things, and an effect would be produced upon the traffic of these lines.

First Lawyer. An official man is always an official man, and has a wild belief in the value of reports. According to him all celestial influences attend Blue Books.

The Author. Now, here is an instance of an organization proposed. I do not say whether it is wise or unwise, feasible or unfeasible; but it indicates something that may be done in the required direction. Did time permit, I could give many more instances of the advantages of bringing special knowledge to bear. And railway organization——

The Statesman. Oh! railway organization is sure to be attended to ultimately, when there have been eight or ten great accidents, happening near together in point of time, and during the session of parliament—for that is imperative. But political and official organization are what I confess interest me most.

The Author. I think you are right. I maintain that

the world is more foolish now than it ever was. Look at France and England going on just like two vulgar people in a small town, outbidding each other in frantic expenses.

First Lawyer. I think I was not so far wrong in putting this gentleman down as a shipowner, or manufacturer—probably one of the peace party.

The Statesman. But yet, sir, you cannot maintain that our war expenditure is needless, and that our ministers are wrong in urging on the national defences?

The Author. I do not say that they are wrong. If I were in their place, I have no doubt I should do as they do. But I maintain that, if there were skilful political organization in the great European family of nations, or even if there were skilful organization among the more intelligent men of each individual country (for they are all against war), this ruinous armed peace would have more chance of being brought to an end in our time.

Second Lawyer. Then you have read the pamphlet, sir?

The Author. Yes. It has been lying about upon our table at home, and I have often taken it up.

The Lady. It hardly becomes me to put in a word amongst you learned gentlemen; but I must say, for the honour of our sex, that if we had the management of affairs, we should not spend quite so much money as you gentlemen do upon warlike engines. Charles tells me [*who is Charles, I wonder? I hate Charles*] that one of these iron vessels costs 400,000*l.* We women should think a great deal, and perhaps talk a little, before we expended that sum——

First Lawyer—In anything but fancy goods, madame. (*We all laughed.*)

The Lady. Well, there would at any rate be something beautiful to show for our money.

Second Lawyer. And do you think you would long delight in these "fancy goods" my learned friend speaks of, if there were not some of these dark floating creatures to defend the fancy goods, and the fair wearers thereof?

The Lady. I do not know. I am sure, though, we should not spend the money so recklessly as you do. We should keep more of it to buy tea and sugar with, and to improve our homes. The ladies in France would do the same, and so it would come to the same thing in the end.

Second Lawyer. You mean, madam, that both nations would be equally unprepared for defence, and that both nations would be far more comfortable, if the women had the management of affairs.

First Lawyer. I am sure, madam, you do manage us.

The Lady. No. You get away from us, and talk all night in parliament, and vote away our money without our having anything to say to it; and then come back again and say how much you have worked for your country.

First Lawyer. There is no arguing with a lady. She overcomes us at all points.

The Statesman. What a theme the present troubles in America * would have given the Author to show the want of organization! All the mischief there has risen from disorganization, political, social, military. If there had been an organized policy on the part of the North, war might never have been.

Second Lawyer. There, permit me to say, sir, you fall into the error of the Author. You mean that if there had

* This was written in 1862.

been a profound and logical statement of the nature of the dispute, and of the remedies to be aimed at, war might have been prevented. But that is not organization.

The Author. I do not know. It is the result of organization, and it is the organization of thought.

The Statesman. Well, never mind the Author. He must take care of himself against the critics. But, to return to the subject. I admit that the Northern Americans have shown great want of organization: but that has not been their only, or perhaps their chief fault. Now, look at their wonderful boastfulness. There was a sentence in the President's last speech, that I think is, without exception, the most boastful and absurd I ever read in any public document. I have read not a few Blue Books, and assisted in the compounding of not a few of them; but I never read anything like this.

Second Lawyer. Well, what is "this?"

The Statesman. The President said that in many of his regiments there were men fit to form a Cabinet, a Council, a Congress—perhaps even a Court. Now, from my position, I have seen a good many of the men who do form Cabinets, and Councils, and Congresses; and even of those who are in no great estimation with the public, the majority are rather remarkable personages. In looking round upon the men of our year [*nodding to the Serjeant*] at Oxford, you probably find only one or two fit to be in a Cabinet, a Council, a Congress, or even to adorn a Court; and yet an American regiment of volunteers is to furnish complete Councils, Cabinets, and Congresses. The absurdity is "tempestuous" as Sir Charles Wetherall would have said. I felt, when I read that

sentence of the President's, that much evil must come upon a people whose chief magistrate could utter such wild nonsense, unrebuked. If there were any British statesman so absurd as to endeavour to put such a sentence before the chief personage in the land, to be uttered by her, we all must feel that there would be a refusal to utter it. And yet no doubt the Queen has as high an opinion of her regiments as the President can justly have of his.

First Lawyer. You are quite right. The absurdity is gigantic.

The Statesman. Future historians will ask why there was not more sympathy in England with the Northern Americans at the present crisis. We care a great deal about slavery: we naturally feel much for a people speaking our own language, and having many of our own modes of thinking: there are, in short, hundreds of ties between the two peoples: but their boasting has disgusted, and, to a certain extent, alienated us.

Moreover, however much we were disposed to sympathize with the North, we could not approve of, nor adopt, their language in speaking of the South. We did not think that "rebels" was the right word to apply to the men of the South; and we could not imagine that a union would ever be cemented by conquest.

The Author. The Americans are mistaken if they suppose that there are not a great many persons in England, who feel the deepest, and most painful interest in the present hideous contest. For my own part, I could sit down, and mourn, and utter doleful Jeremiads without end.

But, to tell the truth, my sorrowing is not so much for the combatants, or for the present generation: they have their amusement, and their excitement. My grief is for poor people in the future, who will know, as we know, the full bitterness of large taxation. It was a comfort to think that there was at least one people on the earth to whom the tax-gatherer was not a terror;—who, after the death of a head of a family, were not to see their mother's trinkets and their father's old familiar watch appraised, in order to ascertain to the minutest farthing the personal property which the deceased had possessed. We have become accustomed to these things; but they are horrors. And what are they but the results of the great wars of former generations?

The eminent Americans we have seen in this country have, for the most part, been persons who would be likely to give a very favourable impression of their country. Such men as Mr. Sumner, Mr. Everett, Mr. Bancroft, Mr. Emerson, Mr. Ticknor, Mr. Motley, Mr. Hawthorne, would do honour to any country. But, somehow or other, you do not in American state papers see many traces of these men.

Then, as regards the eminent authoress we have seen here, Mrs. Stowe: Was there ever a more gentle or pleasant lioness? At least, from what I have heard, considering her astounding success, coming all at once and suddenly upon her, she bore her honours most meekly.

Second Lawyer. Even as regards ordinary Americans, such as you meet abroad travelling, I think you cannot fail to be struck with their good-nature, even when they commence blowing their tiresome national trumpet.

It is the boastfulness of young people. One thinks of that saying about 'a young bear with all its troubles to come;' and now these troubles have come upon the nation.

First Lawyer. Who ever invented that saying about the young bear? and why should a bear have more troubles than the rest of the animal family? There's a question for an examination paper.

The Author. I am sure I can get some marks then for an answer. The proverb, no doubt, arose in bear-baiting times. We, having become more humane, have lost our appreciation of the proverb.

Second Lawyer. Well, in talking over the matter, we have become quite tolerant as regards individual Americans.

The Author. I think you were somewhat hard upon the disposition of the Americans, even as gathered from their state papers. The rest of the world are quite as absurd; only more measured in talk and more decorous. I go back to the reckless expenditure upon armies among all the chief nations in Europe.

Second Lawyer. You know the theory of some learned divine, that the human race goes mad at times, and, of course, like other mad people, does not suspect its own madness.

The Author. Yes; and some other ingenious person has maintained that this madness has generally prevailed in the middle of centuries.

The Statesman. Oh! that's too absurd: recollect the French Revolution. I am quite willing to admit the previous proposition.

The Author. It is in one of its warlike madnesses now. And when this is the case, and when great potentates possess huge armies, you feel that, if this difficult question, or that complication of affairs, were by good fortune to be amicably settled, the main cause of terror would still remain.

Have you ever been in the West Indies? [*They answered in the negative.*] Well, you take a solitary walk there; and, looking over the imbrowned plain, you cannot discern a living creature. No wood is near: no sheltering crags. The air is hideously still, perhaps before some coming hurricane. A snake glides out from under a stone; and, with instinctive fear, and the aversion which there is between man and that reptile, you strike it with your stick. It lies dying on the ground. If you are a denizen of those regions, you look round upon the whole horizon for something to come: and it does come. Slowly, from a distant point, there rises a hideous, ungainly bird, the gallinazo, which, wheeling round in circles, swoops down upon the snake almost before you have had time to move away.

That is just to my mind what there is at present in the politics of the world. At the stillest moment, on the smallest cause of encounter, wherever there is the slightest prospect of misfortune, this obscene bird of war is ready to sweep down upon the spot. Its perception of prey is superhuman: it is sure to be present where there is any, the least, hope of evil.

Second Lawyer. Yes, sir, but how is this evil to be prevented? What is the good of pretending peace when there is no peacefulness?

The Author. I tell you what will happen some day. If scientific men really give their minds to the destruction of their fellow-creatures, they will invent something which will throw all your Armstrong guns into shade. I believe in the virtues of Lord Dundonald's discovery. If I had made any similar discovery, I really think I should have told it openly to the world, in the hope that the easy destructibility of human beings might put a stop to this mania for destruction. Some day there will come the knowledge of the means of creating a pestilence.

Second Lawyer. This is a pleasant look-out for the human race. But I am by no means sure that this gentleman is not right. I should be sorry, Serjeant, to be tempted with the knowledge of some vapour which could destroy, in a moment, all my seniors at the bar. I suppose, though, I should never use it, for fear of its being used against me by my juniors; and the knowledge that there was such a vapour in everybody's power would make everybody very civil to everybody else.

The Author. You will think me, perhaps, a very fanciful and romantic person; but my wonder is, and always has been, that our knowledge of astronomy, only gained in comparatively modern times, has not dwarfed and crushed ambition. It is such a little bit of a thing, this earth. What is there to make one desirous, wading through fire and water and blood, to reign over any part of it? It was different when men believed it to be the abode of gods and demi-gods, and that it was the only created thing of any magnitude.

Sickly Youth. Sirius is said to be about a million of miles in diameter: (*the lady looked at him very proudly*).

The Author. Yes, it is. But I would also rely upon other facts and conjectures. You see, it is now conjectured that there have been a series of deluges, and that there will be, at no very distant time, a sweeping off again of us little, cantankerous, quarrelsome men into the depths of the sea.

The Lady. Pardon me for repeating that, if we women ruled affairs, even if we did not know these learned conclusions (and certainly I never knew them before to-day), we should not be so quarrelsome as you gentlemen are: for are we not more prudent and homely?

First Lawyer (turning to me). Bless my heart, sir; some two or three thousand people know what you and I know about these scientific matters, and you suppose that such an inconsiderable number can influence the whole world.

Second Lawyer. I do not know why they should not.

The Author. If there were organization——

The Statesman. The week's business is enough for the week: and, as to looking much further, that is what neither statesmen nor stockbrokers ever do.

The Author. That is just what I complain of; and what I believe this writer is aiming at.

Second Lawyer. You seem always to be ready to defend the writer. You must be a great friend of his. Do you know him?

The Author. A little. But I am anything but a friend of his;—one of his worst enemies;—perhaps his chief one.

The Statesman. Well, I see we should never agree on these great subjects which he has suggested to us; but I do thoroughly agree with what he says about the organi-

zation of pleasure. The head of my office once said, "Life would be very tolerable if it were not for its pleasures." Is not that a witty saying; and so true? By the way, I don't think you would get such a brilliant *mot* out of any of these American regiments that are to furnish Councils, and Cabinets, and Congresses.

Second Lawyer. And perhaps Courts. Do not forget that.

First Lawyer. I, too, think the part about pleasure not bad. But this lady, like the rest of her sex, is, I doubt not, one of the guilty persons in the great offence of making pleasure so uncomfortable. Pray, madam, why do you all crowd your parties in the way you do? Why do you have a dancing-tea at which one cannot dance?

Second Lawyer. Yes, madam, I must follow on the same side. Why do you have a dancing-tea at which my learned friend cannot dance, I ask?

The Lady. I can answer that question. It is because you gentlemen make business enter into all pleasures. "If you ask the So-and-soes, my dear, you must ask the Thises and the Thats." The obedient wife does ask the Thises and the Thats; and there is an unpleasant crowd.

First Lawyer. Upon my word, madam, there is no use in arguing with you. You always conquer us, else, perhaps, I could say something about dress.

The Lady. Pray say it, sir; or rather pray do not say it, for I think I know pretty well all that you will say. The truth is, we are foolish; you are foolish; everybody, I believe, is foolish in dress: and the silliest people in the world guide us all in this matter, and set the fashions.

First Lawyer. Well, madam, you have at least made a candid confession.

But I see that, while we have been talking, you have been looking at the essay. What do you think of it?

The Lady. There is a great deal I don't understand; but there is one thing I like, and that is, that the author always takes his examples from common life. I can't help fancying that I was at that great festivity he speaks of where it was so difficult to get away. I had two gentlemen to assist me, and they were four hours hunting after the carriage; and at last they did not find it, but I found it myself.

First Lawyer. Dark carriage, of course, ma'am? Now if you had had cream-colour picked out with red, you would have found it in a quarter of an hour.

The Lady. Yes; but one would be so stared at in such a carriage.

First Lawyer. It may be unfortunate for you, ma'am; but you will always be stared at. (*Here he gave a self-satisfied smile, as if he felt that he had now said a really pretty thing: we laughed, and the lady blushed and smiled.*)

The Author (*addressing the lady*). I am sure the essayist would be much obliged to you for your approval of common instances. I, too, am quite with him and with you in this matter. What is the good of bringing in Hannibal and the Alps, or the battle of Marathon, the choice of Hercules, or the retreat of the Ten Thousand, to illustrate something which can be well shown by Hodge in the hay-field?

What grand examples have been brought forward to illustrate the intense intolerance of human nature! the fate of the Waldenses; the Albigenses; the Lollards; the

Wickliffites! None of them afford so good an instance as a simple story I know about mustard, which I have heard told at dinner-tables amidst roars of laughter.

The Statesman. Pray tell it us, sir.

First Lawyer. A good story is one of the blessings of life.

The Author. A good story once, I think, saved my life.

Second Lawyer. This is wandering from the subject.

First Lawyer. Oh, hang the subject! You clever young men are so pedantic.

The Author. Well, I will not tell the story myself, but will describe another person telling it—the witty and scientific L——.

He would ask us, generally at dinner time, *à propos* of mustard, whether we had heard his story about that much approved condiment. Those who had not heard it said "No," and begged to hear it; and those who had heard it, clamoured to hear it again. Upon this he would send the servant for a *Times* newspaper, and, when he had got it, would thus begin:—

We are at a coffee-house. You, Jones [*choosing some one who had heard the story before*], are having your dinner brought upon the table—a juicy beefsteak. I have just finished mine at the same table. I look off from my paper, and pass the mustard to you. You must always decline.

L——. Mustard, sir?

Jones. Thank you (*but does not take it*).

L—— (*Looking baffled, and cross, and reads on a little*). You will take mustard, sir?

Jones. No, thank you, I don't.

L—— (*After more impatient reading, and glancing round his paper to peep at Jones*). Most persons take mustard, sir, with beefsteak.

Jones. I seldom or never do, sir.

L—— (*Attempts to get interested in a railway accident and mutters—" Three lives lost—the stoker escaped by a miracle. No blame can be attached to any of the officers of the Company." L—— continues to look round his paper over and over again at Jones. At last he exclaims angrily :*) It is a most extraordinary thing, sir, not to eat mustard with beefsteak. *I* never did such a thing in my life.

Jones (*calmly*). Perhaps not.

L—— (*Turns to his paper, and attempts again to read, but manifests a state of strong excitement. Once or twice he stretches out his hand, and withdraws it again. At last he can bear it no longer. He throws down the* Times ; *and, taking up the mustard-pot, exclaims :*) Damn it, sir, you must and shall have mustard ! (*and he daubs Jones's plate over with it.*)

The company, servants and all, are convulsed with laughter, and L—— resumes his dinner with all the air of a triumphant anecdote-teller after a great success.

Now, I ask you, is not that the best story to illustrate the intense intolerance of human nature you ever heard ? Have you not all found that everybody is anxious to force his mustard upon your beef, whether you like it or not ? That story contains eighty-three sermons.

First Lawyer. And a hundred and thirty-five essays.

The Author. And two hundred charges to the Grand Jury. But now I will be as serious as you like, and go back into the subject, and please this gentleman.

The Lady. I believe it is I who deserve to be scolded as the cause of this digression, in praising the author for having taken his instances from common life.

The Statesman. There are some instances which he has failed to take, and which, to my mind, would have been better than any he has taken.

The Ordnance Survey ought to have been given as an admirable instance of organization.

First Lawyer. Stop. Let us each give an instance. (*We all agreed.*) Well, I say nowhere is organization more wanted than at a public meeting. All goes wrong if two or three clever fellows have not met before, and drawn up all the resolutions, with a paper of agenda for the chairman. At the meeting everything must go like clock-work. Who is to propose, and who is to second, a resolution, must be absolutely settled. There must be no detestable modesty of people conspicuously bowing to one another, and saying, "No, sir, not I: I am not of importance enough in the county," &c. &c. The meeting must go off swiftly and cheerfully; and that can only be done by previous organization.

The Author. Very true. I will give you another instance—a wedding breakfast. Even that miserable transaction may be made to go off well, if the proceedings have been well arranged beforehand, and there are no dreary intervals allowed for tears.

The Lady. Then, a musical party. How that mostly fails for want of some despotic person to arrange before-

hand everything that shall be done, so that there may be no weak consultations round the piano, or wishes expressed that there had been some "part music" there which is not there.

Second Lawyer. And a consultation at a leading counsel's chambers.

First Lawyer. No, no: we won't have any reference to the shop; but it is not a bad instance though.

Sickly Youth. And a paper-chase at school over difficult country.

First Lawyer. Well done, my man: yours is a very good instance: and I tell you this,—that the boy who had run well across country, and had shown great judgment in baffling his pursuers at a paper-chase, should have a lot of marks for it at any examination at Woolwich, if I were an examiner. But I am afraid, my good fellow, you would have been rather out of place at such a run.

Sickly Youth. I was always consulted, though, by the "foxes" beforehand; and so I got the nick-name of "the lame old fox."

First Lawyer. Well, we have all given our instances; and they are not to be despised, I think.

But now, if you will allow me, I will take up another part of the essay, and tell you something that Sir Wm. Follett once said to me. Give me the book. This is the passage: it is where the author is speaking of the qualities of a good organizer. "It must take some time to ascertain of any man that he is clear and constant in his main purpose, and is not to be led away from it by the dexterous fulfilment of smaller ends and aims."

I doubt whether the man himself sees all that there is in that passage.

The Author. Why should he not have seen it, as this passage suggested the idea to you? But perhaps he did not. However, what did Sir Wm. Follett say?

First Lawyer. "Remember that every piece of business is involved in difficulties, and that a great difference between a good and a bad legal practitioner consists in the ability or disability to estimate the practical value of the difficulties, and to dismiss from his thoughts those that he does not feel to be of practical importance."

The Statesman. It is wonderfully good; and all the more so, that it seems but commonplace. The sense of proportion is wanting in most of our minds when we come to deal with difficulties.

The Author. I am entirely with you. Three difficulties are started. Two of them, perhaps, are practically unimportant, but we are apt to think that they are respectively equal in value to the third, because each of them takes up as much room in our mind at the moment as the third does. The two difficulties, which may be unimportant in life, are important, logically speaking; and so sometimes they have a most unjustifiable hold upon us.

The Statesman. Yes, a great business is delayed sometimes because some difficult point, which is in every sense but a point, cannot be settled.

First Lawyer. I have known an expense of several pounds incurred in replying to a requisition that the title to a rent should be proved strictly, the rent being one penny a year for less than ninety-nine years, and forming, by accident, part of a large property which was

to be mortgaged. These things are the opprobrium of law.

The Author. No, no; you are too hard upon law. I would rather say these things are the opprobrium of life, for we are all greatly deficient in that just sense of proportion which this gentleman insisted upon.

The Statesman. I have something to say on the general subject, which has struck me; it is not deep, but I think it is important. The writer leads us naturally to consider various kinds of organization. Now it appears to me, after going over several notorious instances of mal-organization, that the error consists in not having considered from the first what a serious thing organization is. "Oh! that will do for the beginning," men say; "we can alter afterwards." But they *don't* alter afterwards; and the organization grinds on; assumes a powerful name; becomes a great system almost before you are aware: and it is very difficult to make the thing ungrind.

The Author. Ah! the beginning of everything is solemn. Now I am delighted to find—I am afraid I shall be scolded by this gentleman for wandering again from the point—but I say I am delighted to find that poets and painters are discovering that the break of day is not joyous, but, rather, awful. "Jocund" is not a good adjective for morn.

> Advancing, strewed the earth with orient pearls.

What are the lines, young gentleman? [*turns to the sickly youth.*] You know them, I daresay—that's the advantage of being young; one has learnt everything lately.

Sickly Youth.

> "Now Morn, her rosy steps in the eastern clime
> Advancing, sow'd the earth with orient pearls,"

not "strewed" but "sow'd."

The Author. Instead of all that, the morn seems to me to come in so mournfully. There are the slight, streaky clouds, that are to become ominous in an hour or two, and are to fall in the course of the next twelve hours: throughout nature there is an unpleasant, nervous stillness: there is a depressing blankness of colour: and, altogether, the day seems to be saying, "Here am I, about to bring much trouble and tribulation to most persons, and a little content—only to those who are already contented."

The Statesman. You don't take a cheerful view of life, sir.

First Lawyer. I would rather go back to the essay, I think. What do you say, madam?

The Lady. We ladies are generally said to like what is sentimental and melancholy; but I am quite contented to go back to the essay.

Second Lawyer. One of the great difficulties under which it will labour, as regards popular acceptation, is, that most people are so apt to connect organization, in their minds, with centralization. Now, of course, a man may organize with a view to decentralization.

The Author. I think, sir, the author should feel very grateful to you for pointing out a misconception which is very likely to arise.

First Lawyer. I think, however, the author would not be so much obliged to my learned friend for pointing out, as he did at the beginning of the conversation, that when the author speaks of organization, the simple word "plan"

might as well have been used. For my own part, I feel that some part of the essay (and the part I like best) might simply be resolved into this—that men do not ask themselves what they mean by doing a thing. It is so often that they imitate, when they should act independently. Now I will take you into a subject which has apparently little to do with what we have been discussing; but yet I can see that the author, in one particular instance, has had it in his mind. I take colour as my subject. It has always appeared to me that, especially in this country, colours are laid on without any view to the purposes for which they are used. You see everywhere the darkest colours employed, where light colours should be chosen if there were any reasoning at all upon the subject. Now a light colour wears best, and is the most distinguishable; yet you will find that dark colours are greatly used for boundaries, which of course are better the more distinguishable they are. This is the case with the palisading of all our great towns. I believe, if you were to examine into the cause, it would be nothing more or less than fashion. Oddly enough, the idea of gentility has been associated with darkness of colour, and this idea has pervaded the whole country. Much, therefore, of what the essayist has been protesting against, is merely the result of people continuing to do something without a sufficient reason.

The Statesman. The passport system which he alluded to is a good instance of that. By the way, the essay must have been written some time ago, at least before the French Emperor took such a wise step as he did towards abolishing passports.

Second Lawyer. And before the American President introduced them.

The Author. I agree with much of what these learned gentlemen have said: indeed I have always maintained that half the work of the world is useless; that it cannot give a good account of itself, if subjected to severe scrutiny. My idea of organization would be to diminish much of this useless work. I always think of the boy * who was employed at certain intervals to open a valve, or shut a valve, or something of that kind, in some complicated machinery; and who found that by attaching a string to two pieces of the machinery the purpose was effected, and he was left to play at marbles. There is a result of skilful organization in the saving of trouble.

The Statesman. Of course a thing may be elaborate but yet mal-organized. That is the case with pleasures. You see, I like to return to that branch of the subject. The pains taken about pleasure are excessive: the results are dolorous.

Now, there is a great fuss being made about the question of education just at present. It is one of the subjects omitted, or rather slightly treated, by the essayist, and yet perhaps it opens the widest field for wise organization.

The Author. It is a bold thing in me to say; but I do think there are the most enormous errors afloat about education.

Second Lawyer. There must be enormous errors in a

* The Author had forgotten that he had used this illustration in the essay, but it was not noticed.

subject which is the greatest in the world except war; and it is not likely that mankind have hit off the right thing at once. But pray tell us, sir, any one of these large errors.

The Author. Well, I think, then, that we misconstrue the results that we get from inspection and examination. I will explain what I mean.

You must all have read or heard of the answer which was given by a child of eleven years of age to the question, "What is thy duty towards thy neighbour?"

First Lawyer. Oh yes, I remember laughing heartily over it. I have forgotten the words though.

The Author. I think I can recollect the first part of it. "My dooty tords my nabers, is to love him as thyself, and to do to all men as I wed thou shall do und to me, to love, onner, and suke my farther and mother, to onner and to bay the Queen, and all that are pet in a forty under her, to smit myself to all my goones, teachers, sportial pastures, and marsters."

Now, I have studied that answer very carefully; and I maintain that there is no reason for thinking that the child did not understand its duty towards its neighbour very well,—as well, perhaps, as the witty and accomplished inspector who examined the child. Consider the words. When the child said that it was its duty to "onner and to bay the Queen, and all that are pet in a forty under her," don't you think that the child had sufficient knowledge in that matter for all practical purposes? Omit the words "in a forty," which perhaps conveyed but a dim idea of "in authority" to the child, is there not enough left to show that the child understood

that it was to obey the Queen and the clergyman of the parish, and the neighbouring justice of the peace, and the parish constable? Again, when it used the words, "sportial pastures and marsters," do you doubt that it included the master of the school; and so on, throughout? The main sense of the passage may have been thoroughly in the child's mind.

The Statesman. The vice of the age is an unwholesome belief in examinations.

The Author. I am rather disposed to agree with you.

Second Lawyer. I don't: I believe examinations have already done a great deal of good.

The Author. Now I am going to ask you all a question, and I hope you will give me a true answer.

The Lady. That would be a large promise to make, sir.

Second Lawyer. Well, I daresay we shall answer it truly, if it is not a very unpleasant question.

The Author. When you were very juvenile, and were asked, "Who was the father of Zebedee's children?" did you answer the question directly, or, indeed, could you answer it at all?

Now I do not believe that I am inferior to the average of mankind. They think a good deal of me in my parish: and I was very near being made a justice of the peace. I am a tithing-man, if you know what that is, which is more than I do, though I hold the office. [*They all laughed.*]

Well, I confess that when a burly man dressed in black, with a huge bunch of seals dangling from his fob (for that was the fashion in my young days), called me to

him, unfortunately just after my fond father had been praising my remarkable abilities, and in a pompous voice said, "Well, young gentleman; and who was the father of Zebedee's children?" I was nonplussed. I turned over in my juvenile mind everything I had read and heard about Zebedee; but this important fact respecting the paternity of Zebedee's children had hitherto escaped my attention. I thought it was a very deep question. I imagined that I must be shamefully ignorant of Scripture history. I was mortified; my father looked mortified: and I slunk away as a little ignoramus who had been much overpraised by a fond parent. Now, did any of you fare any better?

First Lawyer. I am not sure that I could answer the question now; but I have no doubt that I disgraced myself when it was asked me some fifty years ago.

Second Lawyer. And I too.

The Statesman. And I.

The Author. And you, madam?

The Lady. I believe I answered it.

The Author. Well, but you women are so prematurely clever: as Henry Taylor says, you grow on the sunny side of the wall. If you were asked the question at eleven years of age, you were equal to us at fourteen. Well, young gentleman, and you?

Sickly Youth. Oh! I didn't.

The Author. It appears that a large majority of us ought to be very tender and tolerant in considering any answers made by children of eleven years of age.

But, to consider the matter more seriously, I repeat that I quite agree with this gentleman (the Statesman)

about the over weight given to examinations in modern times. Take your own craft: do you think that you would have found out the exact merits of Lord Palmerston, Lord Russell, Lord Granville, Lord Derby, Mr. Disraeli, and Mr. Gladstone by examination? Do you think they would have held their proper places in an examination?

The Statesman. They would not have been low down.

Second Lawyer. I am not sure of that.

The Author. Nor I: there is a certain indocility in the minds of men who have much in them. But what I mean is much more than that. Mr. Carlyle has said that Genius consists in an immense capacity for taking trouble.

First Lawyer. That is against you; those who succeed in examinations have taken a great deal of trouble.

Second Lawyer. Decidedly.

The Author. Ah! but I don't mean to abide by his definition; I mean to carry the definition a step or two higher. I say that it consists in an immense capacity for taking interest; and, when applied to statesmanship, in taking interest in many things. Also, in courage.

Now, where was the source of Pitt's greatness? surely there were many men of his day a great deal cleverer than he was: but few there were who felt so deeply for England, or cared so much for any matter that they had in hand.

Circumstances which I need not mention, made me early acquainted with Pitt's mode of working. It was intense. It is quite true, as stated in the essay, that he would shut himself up for hours with a bill, and the men who knew anything about it; and so he would master

the bill. I maintain that you cannot find out this spirit in a man by examination. And how, I would ask, can you find out about a man's courage by examination? And courage, moral courage, is one of the highest and rarest qualities in the transaction even of ordinary business.

First Lawyer. I don't agree with you at all. This capacity for taking interest, and this courage, I contend. are to some extent shown in the acquisition of knowledge, Well, then, I say the knowledge in itself is valuable. Consider what little time any of us have, after our first youth, for learning anything.

Of course, you don't find out the whole nature of a man by examining him in French, Latin, History, or Mathematics; but you find out something which in my judgment requires to be found out.

In no service will the advantage of this system of examination be more discernible than in the army.

I believe that already I can see great improvement there among the young men.

The Author. Well, all I can say is, that the system requires to be very carefully watched. We must not suppose that the whole man is found out by an examination. Success in an examination must not be allowed to have too much influence afterwards.

First Lawyer. It will not. In life, men favour others according as they find them serviceable. Attorneys do not ask whether I took honours, or not, but whether there is a chance of my getting a verdict. To myself, it is a great advantage that I learnt a little mathematics when I was young, in order to get a good place at an examination.

I am sure I should never have known anything about them otherwise.

Second Lawyer. But now, to come back to organization—for I am always bringing you back to that subject,—what are its functions in social matters, such as education and sanitary work?

The Author. Well, the main functions are clear. There are things which government can do, and ought to do, and which individuals, or small communities, cannot. You must so organize as to contrive that local authorities shall not hang upon the government, and that government shall do its own especial work, which may justly be very small, and yet may be most important.

The Statesman. This is a little vague, sir.

The Author. Try me in any particular instance.

The Statesman. There is a sudden outbreak of fever in a town.

The Author. Well, if there is anything remarkable about it, the government may send down to inspect, and then aid the town with that special knowledge which must be greatest at the centre of affairs. But upon the local authority must be thrown the responsibility of removing the causes of the fever, if those causes can be discovered.

One of the greatest triumphs of organization must be justly to divide governmental from local action.

The Statesman. But, in education what do you say?

The Author. I merely say this, that the want of education is a want which can never be so easily perceived by the mass of men as the want of good air, good water, and good drainage. And therefore, there requires just

that degree of additional governmental aid which would counterbalance the additional difficulty created by the want of perception of the good to be aimed at, or the evil to be avoided.

The Statesman. I believe this is all true; but how difficult it is to work up to these nice boundaries in practice. The moment you have any system organized, it is eager to extend beyond its just boundaries.

The Author. Then that is spurious organization; or rather it is organization which is incomplete, because it does not provide the necessary checks upon its own action. You come at last to this: that if you would rightly organize anything which has life in it, such as a community of men, you must have a living organization which can vary, withhold, or rescind all that is merely formulary, and that depends solely upon rules. When a monarchy, or a republic, or a church, or a system of education, falls into decay, it is because the organization has not been renewed from the fountain of its being, and is partially a dead thing. It is imitative and formal, not creative. If it grows it is but in one direction: it is dead somewhere. Why do these railways fail, which this learned gentleman is so bitter against? Because there is not enough of new mind thrown into the working of them.

Second Lawyer. There is one idea which this essayist seems never to have entertained; namely, that organization may be used for very bad purposes, and that the growth and success of one form of organization may be fatal to many others that would have been preferable to it.

The Statesman. He must have thought of that: it is as obvious as daylight. All the great tyrannies that have arisen in the world, whether priestly, imperial, or democratic, have all arisen from some one department of human affairs being well organized, and being surrounded by feeble organisms.

First Lawyer. The press furnishes another instance.

The Author. Yes: if you were to have a predominant newspaper in a colony, supremely well organized, of course its tendency would be most dangerous. There would be so little established that could check it.

The Statesman. The danger from the press, not so much to freedom of thought, as to independence of thought, is most formidable everywhere.

First Lawyer. The hardship to individuals is frightful to contemplate.

I was engaged in a case some time ago in which a good, simple, trusting individual, my client, had been done out of £600 or £700. In some way the case came before the courts, though I believe my client would have been delighted to pay the money for the experience, and never to have heard a word more about the matter. In two or three days' time out came a flaming article in a leading journal, taking for its text the innocent folly of my trustful client. I could not help feeling what an over-severe punishment it was.

Second Lawyer. Yes. I hold with the nigger who said, "If preachy, preachy; if floggy, floggy: but not preachy and floggy too, Massa."

The Author. That is exactly it. A poor devil now

gets both "preachy" and "floggy" too, even for an innocent blunder.

I was very much struck the other day, in taking up a newspaper, to see that three out of four of the leading articles were comments upon private persons, and private affairs. This will gradually become a thorough invasion of the liberty of the subject. I am quite of the opinion of a man who is said by those who know him, to be one of the wisest of our generation.

"I should hate," he said, "in short, to live in a land where men should act in multitudes, and think in multitudes, and be free in multitudes."

The Statesman. And then, too, accusations are made which are not merely inaccurate, but absolutely aimed at the wrong person. Of course in official life I have seen that. I have seen article after article come out in a leading newspaper against a man, for something which he had no more to do with than I had. I remember, when I was a juvenile in office, saying to a certain statesman who was undergoing this blackening, "Why, my lord, do you not write a letter to the paper, and tell them that you are not the man?" He smiled and replied, "Don't you see I should be always writing letters? Cannot you imagine that the next accusation which might be brought against me, I might not be able to explain without implicating other people, or betraying the intentions of the Government? You, too, my young friend," continued the old statesman, "may have plenty of this sort of thing to endure in the course of your life, and you must learn to endure it, and work on patiently." I have been too obscure to have had much occasion to prove the sound-

ness of his advice, but I hope if I had been much abused I should have learnt to hold my tongue under it.

The Author. What I am always afraid of is, that at some critical juncture of our affairs, the officers in command will not be thinking so much of answering for their deeds to the Government at home, as to the writers of leading articles. We may not always have Dukes of Wellington to command our armies, and we may lose a campaign by the susceptibility to newspaper comments of officers high in command.

Second Lawyer. Well, but what can organization do in this matter?

The Statesman. Nothing more, I suppose, than organize opposition to the great powers of the press, whatever they may be.

First Lawyer. Yes. Encourage in every way any publication which shows signs of independent thought. Now, there is a review which I delight in (though I know it meant me the other day when it was writing about a certain Serjeant Bluster), because it always barks on the other side to the great barker, and so we get some chance of freedom.

The Author. I quite sympathize with you. I was rejoiced to find from a friend who takes great interest in such matters, that the sale of some of the newspapers which have no great name, one of which was absolutely unknown to me, is enormous. There, I thought to myself, is a chance of some counterpoise.

I think the admirable way in which, for the most part, the leading portion of the press in England is conducted, tends greatly to disguise the danger there is in it to inde-

pendence of thought and action. In America the present evil is greater; but the danger of future evil may be less. However, this is too large a subject for us to attempt to discuss fully unless we were all going to the Hebrides together.

The Lady. I must say that I think we women care much less about newspaper articles than you gentlemen. I often have to console my husband [*oh, she is married then*] when something is written against him in the newspapers; and I generally persuade him that some little domestic matter is far more important to us. They might write leading articles against me from morning till night, if I could always manage my cook well.

First Lawyer. Yes. It is all very well, ma'am; but you do not govern—at least ostensibly; or plead; or preach; or command armies; or conduct diplomacy; otherwise you would not make so light of the power of the press. I believe that those ladies who do come before the public, such as actresses, and singers, and female artists and authors, are quite as sensitive to newspaper comment as we are.

The Lady. I doubt it, but I cannot really answer for them.

Second Lawyer. How did we get into this discussion about the press?

The Statesman. As an instance of dangerous organization; and some one said that the author never seemed to contemplate the possibility of dangerous organization.

The Author. I have always divided mankind into two great classes. The one consists of men who seem to be isolated from the human race, and who make the

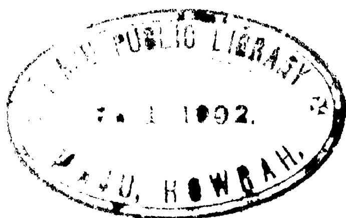
most of everything that goes ill, public or private. The other consists of men who seem to feel strongly the affinity of the rest of the human race to themselves; who make the best of everything they come in contact with; and who rather wish well than otherwise to all forms of human endeavour. These main divisions predominate over all diversities of temperament, and even of disposition. For instance, a man shall be selfish or egotistical, and yet belong to the second great division. I always fancy that this depends upon an innate perception of some central truth concerning the fortunes of the human race, and of how, in some mysterious way, all of us as individuals partake these fortunes. As I flatter myself that I belong to the second division before referred to, I can easily comprehend how the essayist has omitted to dwell upon the evil uses of organization. He probably thought that organization, if improved, would be sure to further the welfare of mankind, thinking, for his own part, chiefly of the good uses. I should have made the same mistake myself.

Second Lawyer. It is an oversight, however skilfully, or romantically, you may endeavour to account for it.

First Lawyer. Well, we must admit that there is nothing like discussion for making time pass. We have been talking over this dull subject without feeling dulness; and here we are at Boredon, where they will give us what they fondly and delusively call a dinner.

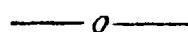
We got out at Boredon, which was the station for my departure by another train; so I took leave of

my companions, feeling somewhat pleased that I had made a battle for my offspring. But that Second Lawyer is a pestilent fellow for dividing and defining. He will find out a great many faults in the essay when it is published, and will show them up in some review or other. And there will be a great deal of justice in what he will say. It is almost impossible to keep one's language quite correct in discussing a subject that enters in such a mixed manner into so many and such various human affairs. However, they may criticize as they like; they will not persuade me that we could not organize a great deal more skilfully than we are in the habit of doing, and that organization is not one of the most remunerative products of the human mind.



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